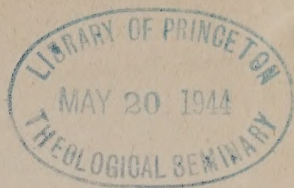




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Isaiah



Isaiah
**PRINCE OF OLD TESTAMENT
PROPHETS**

by

B. A. COPASS

PROFESSOR OF OLD TESTAMENT INTERPRETATION
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
SEMINARY HILL, TEXAS

BROADMAN PRESS
NASHVILLE, TENNESSEE

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Broadman Press
Nashville, Tennessee

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Printed in the United States of America
1000—11-43—3

To

CRICKETT KEYS COPASS

MY WIFE OF THE YEARS

and to

CLOANTHA COPASS KENNEDY

MY ELDER DAUGHTER

Both of whom greatly assisted in
the preparation of this
volume

FOREWORD AND APPRECIATION

The author of this volume is a preacher, teacher, pastor, author of other books in the Old Testament field, had a period of denominational leadership in the office of Dr. J. B. Gambrell, state mission secretary, defender of the faith and all forms of religious and civic righteousness, was head of the Old Testament Department in the South-western Seminary for twenty-four years, and has put his life into thousands of preachers and other religious leaders during this period.

This interpretation of Isaiah has grown out of an intensive study covering a long life, with major emphasis on the messianic message in this, probably the most wonderful book in the Old Testament. It is a unique commentary, not by verses and chapters but rather an unfoldment of the message of the great evangelistic prophet, with special emphasis on the doctrines of God, man, sin, providence, judgment, and especially on redemption through the blood of the Lord Jesus Christ. The message of Isaiah in his prophecy is the heart of the Old Testament in redemption and its application in evangelism as the message of John the apostle is especially the heart of the New Testament with its application in evangelism. Dr. Copass has given the strength of his cultured soul in bringing out the saving truth in this wonderful messianic prophecy. He sees this message through the eyes of preacher-pastor, as well as teacher, and gives to his readers a glorious interpretation of the meaning of the cross of Christ.

The reader will have a hard time, when he starts on this written trail of the Christ, in finding a place or disposition to stop the study until he has come to the end, because the author has put so much of Christ and his saving power into his interpretation. I was delighted and charmed on every page as I tried to review it in one of

life's busiest periods. I urge the reader, in order to get the joy of this book, to take time for meditation and prayer as he sees God high and lifted up and Christ crossing the cross to save lost humanity. It is worth living seventy-seven years, as the author has, to have the ability and privilege of interpreting the message of the suffering Messiah-Servant and making him clear and plain to the world.

I thank God a thousandfold, dear teacher and comrade of the years, that you have been spared to give the ripest years of your life and teaching in this evangelistic message, and it gives me pleasure to give this word of appreciation for your splendidly performed task.

L. R. SCARBOROUGH

INTRODUCTION

An Apology and an Explanation.—Very rarely is it wise or good taste to begin the Introduction to a treatise with an apology. It can suggest either timidity or affectation. In the case of this writer in the presence of such task it may be the former, but it can never be the latter. To stand in the presence of such an undertaking is sufficient to give pause to the stoutest heart. The man Isaiah, the times, present, past, and future, as related to the man, the mighty message, together make a theme that a sober spirit cannot approach, consider, and discuss, lightly. It may not be a matter of surprise to know that, apart from regular commentaries, men have approached a discussion of Isaiah and his message with caution. There are not nearly so many treatises on Isaiah as on some of the other Old Testament prophets. A number of men who have succeeded in their discussion of others of the prophets have signally failed in their attempted discussion of Isaiah. The theme seemed too profound and too vast for a writer who did not have the time or the inclination to spend years in preparation.

Why then should a busy teacher and preacher presume to approach such theme? Two reasons have led him on: *first*, the theme itself. It challenges until it becomes a conviction and then a desire that cannot be pushed aside easily; *second*, the pressure of friends. They want him to undertake the writing. They dare hope that the result may be worthy of the theme and the undertaking. The writer is trying to respond as best he may to that call. He needs and desires the sympathy and prayers of those who love him, especially of those who have urged him on.

With the above admission before the reader, certain other introductory things call for explanation and consideration.

The Man, Isaiah.—History concerning Isaiah is meager as compared to that of certain other Old Testament

prophets; for example, to that of Jeremiah or Amos. In many respects and on many occasions he is singularly elusive—quite as much so as was Elijah. He would be present with a definite message and mission, and then he was gone. Little is known certainly concerning his ancestry and family. In the first verse of the first chapter, it is declared that he was the son of Amoz. Who Amoz was is a matter of conjecture. Some have suggested that he was a cousin of King Uzziah. This is merely a guess. Isaiah's name points rather to his mission—"Jehovah saves," or "Jehovah is salvation." His associations suggest that his station in life was of the best. He moved freely among kings and priests and seems to have been a sort of court preacher in Jerusalem. Isaiah 7:3; 8:3. Isaiah was married and had two sons who were given symbolical names, 7:3; 8:3. His wife was a prophetess and must have helped him greatly in his work. Other things concerning Isaiah may be gathered as the unfolding of his book goes along.

Everything indicates that he was highly educated. His style stands in the forefront of literary art. His imagery marks a poet and an orator. Jerome compares his eloquence to that of Demosthenes. It is the opinion of the writer that Isaiah is the most eloquent man of the ages. Specimens of his masterpieces will be considered later on. Above any and all of his other characteristics Isaiah was a prophet of Jehovah, inspired and guided in his ways of truth and righteousness. All his powers and attainments were used to this one end.

Isaiah and the Ages.—It is customary in considering a man and his writings to discuss only the age in which he lived and wrought. At most, there may be added an approach, historically, to that age. But this kind of treatment would not be sufficient for an adequate understanding of Isaiah. He is a man not of an age but of the ages. True he lived in the eighth century B.C. His call and vision came in the year that King Uzziah died, which event took place about 740 B.C. His ministry continued at

least to the fourteenth year of the reign of King Hezekiah, that is, about 701 B.C.

It is also true that he lived in an age of world commotions. It was an age that called for great preachers and great preaching. At least four great preachers were contemporaries, Amos, Hosea, Micah, Isaiah. They preached the same doctrines, each dealing with his peculiar problems and, using his own personality, making his own approach. Isaiah was the prince among them all. From his point of vantage at the court of the kings of Judah in Jerusalem, he saw these commotions in action: in their currents, cross-currents, and counter-currents. The three great powers, Assyria, Babylon, Egypt, were struggling for world supremacy. Such little nations as Phoenicia, Syria, Ammon, Moab, Israel, Edom were being ground to pieces beneath the juggernauts of their power. Sin was everywhere, behind and in those struggles. The calls of Jehovah through his prophets and his providences were being openly and defiantly flouted on every hand. But even all this does not fill and satisfy as an explanation of Isaiah. He was and is a man of the ages. While he preached to the peoples of his age, his messages were nevertheless timeless in their nature and their comprehensiveness. They came from eternity, and reach through time to eternity. God is from eternity; he inhabits eternity (Isaiah 57:15). He created man and has been in constant contact with him through the ages. He will be active and supreme to the consummation of all things (Isaiah 66: 22-24). It follows then that he who deals with Isaiah and his message must deal with God, man, sin, grace, deliverance, through the unfolding ages; yea, with the eternities, for God is the God of time and of eternity.

Before the specific messages of the book of Isaiah are studied, it is best to survey the book as a whole; form, general makeup, and a brief outline of its contents.

The Prophecy of Isaiah.—In form Isaiah is made of two main divisions: the *first* dealing with the Assyrian period in world history; the *second* dealing primarily with the Baby-

lonian period, but containing messages so general and so lofty that they may be said to deal with all history. In the first of these divisions are seven subdivisions, or small volumes. Each volume deals primarily with a specific theme and has its own particular viewpoint. Sometimes a period in history is a starting point; sometimes a condition in sin; but in each volume the emphasis is distinct, and a look at the result shows progress to a consummation.

Volume I, Isaiah 1-6, may be said to describe world conditions which could be met only by a man who was guided by Jehovah. Chapter 6 relates Isaiah's experience proving that he had been chosen by Jehovah for a specific work. Volume II, Isaiah 7-12, is known as the Volume of Immanuel, because therein the name Immanuel is used three times and because the subject matter deals specifically with the question of God in humanity. Volume III, Isaiah 13-23, deals with foreign heathen nations in existence or coming into existence at that time. This volume primarily declares that all nations are responsible to Jehovah. It is one of the most striking of all the seven divisions of the Assyrian period. Volume IV, Isaiah 24-27, is closely linked to Volume III. The subject matter wavers between descriptions of present and future conditions and messages concerning them. At one time the prophet is specific; at another he is general and eschatological. One note runs through the short volume, that of glorious triumph. Volume V, Isaiah 28-33, is a Volume of Woes. In it the prophet returns from the future temporarily and deals with conditions around him. He finds great wickedness everywhere, pronounces "woes" upon those conditions, and sees no deliverance but in return to God. The style throughout the volume is very striking. It is a good place to find subjects and texts for our present-day conditions. Volume VI, Isaiah 34 and 35, is a short treatise dealing again with the future and looking toward the great second division. The volume has two central thoughts: judgment (34), blessing and salvation (35). This latter chapter is full of glorious promise. Volume

VII, Isaiah 36-39, is the historical link between the Assyrian and the Babylonian periods. In it the prophet recites events which took place in the fourteenth year of the reign of Hezekiah, king of Judah. Two of the related events project themselves in thought into the second section of the book.

This section, or Volume VIII of the entire prophecy, Isaiah 40-66, is a Volume of Comfort both to the Jewish exiles soon to return from Babylon and to the future ages whenever and wherever people need God. This section is a theology within itself. The great prophet flames here as nowhere else in his writing. In structure the material is divided into three parts: the doctrine of God, Isaiah 40-48, moving mainly through chosen personalities; the doctrine of salvation, Isaiah 49-57, primarily through the suffering, triumphant servant of Jehovah; the doctrine of the last things, Isaiah 58-66. As will be seen, however, the content of these three doctrines is not mutually exclusive; so the material is treated as one volume.

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ISAIAH AS THEOLOGIAN AND PREACHER

This study is planned to consider the prophecy of Isaiah volume by volume in the following order: a brief survey of the material of each, an analysis of the theological content of each, and a presentation of some specimen or specimens of the prophet's preaching in each. Through such plan the theology as such and the preaching as such may be kept side by side; and though this involves certain unavoidable repetition in going from survey to theology, to preaching, the writer hopes that the very repetition of the material in different ways will effect clarity.

VOLUME I

A VOLUME OF MINGLED REBUKES AND PROMISES

Isaiah 1:1 to 6:13

Survey.—The arrangement of Volume I is out of the ordinary in prophetic literature. The account of the call of the prophet is placed at the close of the volume instead of at the beginning, as it is in the case of the call of Jeremiah and of Ezekiel.¹ The question comes as to the reason for this arrangement. Delitzsch suggests that the prophet gives something of the then existing national or world conditions in order to demonstrate, as was shown in the Introduction, that a prophet to such a wicked people must himself know God. Otherwise he can have no adequate message. The conditions warned against are comprehensively described. Such conditions may be found in any age of prosperous wickedness.

Chapter 1 is a sort of prologue to the entire book of Isaiah. "The vision of Isaiah, the son of Amoz, which he saw² concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Isaiah follows this announcement with definite accusations: the children whom Jehovah has nourished and brought up have rebelled against him, do not know him, are laden with iniquity, are estranged, and gone backward. Their condition, as a result of their own sin, is lamentable: the whole body of the nation has no soundness in it, "but wounds, and bruises, and fresh stripes," unhealed; strangers devour the land. Were it not for "a very small remnant" who still worship Jehovah truly, the nation would be as Sodom and Gomorrah when God destroyed them (1-9).

¹Jeremiah 1:1-10. Study the footnotes throughout this book. They have been selected and arranged with great care.

²The verb signifies a spiritual experience. Compare Ezekiel 1:1-28 where the prophet saw a manifestation of God with his natural or physical eyes.

Of course, there is still formal observance of religion, but it is no substitute for the right living that stems from real religion. Jehovah has had from the people a "multitude of sacrifices," but these are an abomination to him because the hands that bring the offerings are "full of blood." Only by true repentance can such wrongs be made right.

Wash you, make you clean; put away the evil of your doings from before mine eyes . . . seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

If the people will repent, Jehovah promises them forgiveness; if they will not, he will destroy them: "Though your sins be as scarlet, they shall be as white as snow. . . ." "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it." (10-20.)

Jerusalem, the once faithful city, has become a harlot, a lodging for murderers, a mart where dishonesty rules, a nation where the princes are companions of thieves; it shall be purged and restored: "Zion shall be redeemed with justice, and her converts with righteousness." Sinners and sin shall have no place there; they shall have consumed themselves, the one the other. "And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them."

Here are certain of Isaiah's repeated teachings: sinning man, the need for repentance, God's judgment on persistent sin, the faithful remnant from which God will rebuild.

Chapters 2-4. In Chapter 2 appears the righteous rule of One who was to come (2:2-4).³ This person is found throughout the book of Isaiah, always being more fully revealed as to his character (nature) and his mission.

³Compare Micah 4:1 ff. This may have been a sort of text used in common by the preachers. Joel 3:10-12 negates part of the passage.

With 2:2-4 as a text, the prophet preaches one of his mighty sermons to a sinning people.

Chapter 5 is based on Chapter 4. The prophet opens this sermon with a song, a song of inquiry and then of condemnation, a song of the vineyard of Jehovah. It has brought forth wild grapes, and it is doomed to destruction. Isaiah's audience knows that the wild grapes are prevalent sins in Judah, that Judah is doomed to destruction. To this people Isaiah was called to go with a message from Jehovah, a warning message. Only a man who himself knows God can bring such message to such people. So the way is prepared for Chapter 6; there Isaiah declares that he knows God; he has seen him, has communed with him, has received forgiveness from sin and a commission from him. Here then is the basis of the theology and of the form of the message to be delivered.

Theology.—Chapter 6 sets out Isaiah's credentials: a vision of God, a vision of cleansing, redeeming grace, a realization of a call from God to proclaim to men the message from God, a declaration of results to follow upon that proclamation. In the strict sense only the vision of God is theology. In a wider sense the entire chapter is theology, for all of it is related to God and his revelation to men; and the full meaning of the vision to the prophet can be known only when the full message is studied. That means that the message, theme by theme, must be brought under consideration.

First, study the vision itself:

In the year that King Uzziah died I saw⁴ the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory (6:1-3).

The above passage contains in the strict sense the theology of Isaiah. Two attributes of God are expressed

⁴This verb means to see with the physical eyes. Compare Ezekiel 1:1.

here: general and moral. These are inclusive statements, and the full meaning of them is known only when this passage is seen in the light of the entire teaching of Isaiah concerning God. What did the prophet teach (preach) here—that is, what is his entire teaching?

What are the general or essential attributes of God? What first arrests the attention of the student is the *name* for *God* used in the opening sentence of this passage, Adonai. When this name is used as a name for God, it means God highly exalted, enthroned over the universe. It is declared that he was sitting enthroned (eternally) above all beings and things created. All beings are under him and should give allegiance to him. What he saw then concerning God had to do with God and the universe; and the message comprehended more than is stated in 6:1. In relation to the universe God is more than supreme ruler, and Isaiah preached much more than this because the vision shook his soul to see more. In time it will be seen that Isaiah knew God as omnipresent (48:12-13), omniscient (48:3 ff), omnipotent (40:12). In relation to the universe, then, God is Creator, Supremely Exalted, Omnipresent, Omniscient, Omnipotent. He brought it into existence; it is his; he knows and upholds and guides it altogether.

And what are the moral attributes of this God Isaiah saw? It is well to quote again a portion of the vision, the portion that refers to the moral nature of God.

And above him [it] stood the seraphim; each one had six wings; with two he covered his face; with two he covered his feet, and with two he did fly. And one cried to another and said, Holy, holy, holy is Jehovah of hosts: the fulness of the whole earth is his glory.

This is the center, in truth the sum of the revelation of God to the prophet. If this can be separated from the revelation of the transcendence of God and mentioned first here, it is the portion of the revelation that most deeply impressed the soul of Isaiah, as the sequence will show. He was in the presence of a *holy* God. And God as God

of holiness became the center and the totality of both the theology and the preaching of the great prophet. To him God is "the Holy One of Israel" (5:16, 19, 24; 29:19; 48:17). God in all his qualities and activities is such and such because he is *God of holiness*. This, Isaiah clearly saw and maintained. He was consciously under that protection and guidance and walked in its unfailing light.

Because of the centrality of the above, "holiness" should be defined and discussed more in detail. It might be said just here that all the remainder of this proposed study will rest upon and bear a certain definite relation to holiness, and in particular to the holiness of God. In him alone holiness is absolute; in all else it is only relative.

It is to be confessed that a terse, accurate definition of holiness is not easily given. That arises not primarily from its nature, but from its all-inclusiveness in God. Who can fully define God? Who then can define his primary attribute, the primary factor in his essential Being?

The following is a definition given by a leading writer and thinker: "[In holiness] the emphasis seems to have been on the idea of the transcendence, the separateness of God. It was that quality in God which separated or distinguished him from things finite and created. . . . We might say that God is holy by virtue of the fact that he is absolute . . . he had all the resources of his being within himself. He transcended the universe . . . in the sense of the fulness of power, wisdom, goodness and life . . . by virtue of the fact that he depended on nothing outside himself. . . . He was holy in all respects as well as in the (strictly) moral aspects of his being; that is in every respect . . . he transcended the world (creation). . . . But the ethical idea becomes prominent . . . the idea of transcendence . . . is now *ethical* transcendence."⁵

It is seen here that Dr. Conner makes holiness all-inclusive in the Being of God. In strictly redemptive aspects he is love, grace, judgment and in fact all that is included in the relation to sinful man. Of this latter, much will be

⁵*Revelation and God*, Dr. W. T. Conner (Nashville: Broadman Press, 1936), pp. 243-245.

said further on. It is better now to turn to other things taught or suggested in Isaiah's vision of God, before the ethical aspects of the holiness of God in its *relations* be considered. Two things will be considered separately.

The first is the revelation set forth in the *names* used in the book of Isaiah for God. This consideration will throw additional light on some of the passages already quoted concerning God. The names, themselves a revelation, describe God as to his Being and his attributes, either absolutely or in relation. No other language is so prolific in names for God as is the Hebrew. On the human side these names grew and became definite in their meaning as the language grew and became stabilized. On the divine side, God himself was looking to it that the language should, this way or that, become a possible or actual channel of his revelation of himself to men.

In Isaiah 6, two names for God are used, each having a separate, specific significance. But when Isaiah is preaching what is laid down in Chapter 6, he uses many of the names used in Hebrew for God, either alone or in combination. It is better to consider first all the names used by Isaiah; then to see how and in what combination he uses them.

In the same field of thought there are three names for God. Using English letters, these names are *El*, *Eloah* (singular), and *Elohim* (plural). As a general definition these words mean: to be or go before; to begin; hence to be mighty, eternal, worthy of reverence and adoration.⁶ Isaiah uses all three of these names for God.

Another word is *Adon* or *Adonai*. This word expresses lordship, and when applied to God, lordship over the universe. Isaiah uses this word for God in Chapter 6 and in other places.

The word *Zabha* (singular), *Zebhaoth* (plural) is from a word which means to organize or muster, as an army for war. Isaiah uses this word in connection with other words as a designation of God.

⁶For a more extended definition see this writer's volume entitled *Theology in Hebrew Words*.

“Jehovah” (*Yahweh*) is from the Hebrew word which means to be or cause to be. This is the Hebrew Covenant name for God. It is used in the Old Testament, alone or in combination with other names, thousands of times. Isaiah uses it, both alone and in combination.

A few passages will be considered briefly. (A reader with the help of Young’s *Analytical Concordance* can find other passages in Isaiah where these names occur.)

Yahweh, Zebhaath, El, “But Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness.” (5; 16). Three of the designations of God are used in this passage, two of them in combination. The first *Yahweh* (Jehovah) is, as was said above, the covenant name of the God of Israel. The word means to be or to cause to be, and connected with this is the word “hosts,” the “hosts” in the universe (*Zebhaath*). “Jehovah of hosts” is Jehovah, God of the Covenant, who is creator, holding the universe in his almighty power. He knows it, from the systems of worlds to the electron. It is all subject to him. What comfort! What assurance! *El*, the other word, means God who is before all things and who began all things. So the God of the Covenant is “exalted in justice”; and the God eternal who is Creator is “sanctified in righteousness.” Here “holy one” and “sanctified” are the same word. “Sanctified” means set apart as a demonstration to the universe. The righteousness of Jehovah, his righteous character and activity are an exhibition of the holiness of his Being. (*See also* 37:16; 42:5-6; 45:18). This, then, is “Jehovah of hosts,” the God (*Elohim*) of Israel. . . . “Thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth” (37:16). God the covenant maker and keeper; God who is to be revered and feared is Creator of the heavens and the earth.

This is sufficient. Enough has been written to show how the great preacher used even the names for God to teach theology to his people and to the people of the ages to come. A greatly helpful work is the study of the names for God throughout the Old Testament.

To continue, the revelation of God as Trinity is definitely suggested here. This is evidenced both in the language used, and in the teaching of the prophet in many other places. And while it must be admitted that the revelation of the Trinity is, in its application, a revelation of holiness in relations, yet in essence it is a revelation of God in his essential or inner being. God *is* and *exists* as *Trinity*. In Isaiah 6, two details suggest the Trinity. The first is the antiphonal song of the seraphim, "Holy, holy, holy is Jehovah of hosts." This they sang back and forth always *thrice* repeated. God in all his completeness is *thrice* holy. Again, "Whom shall *I* send, and who will go for *us*?" Who is "us" and how is "us" to be understood? No explanation seems satisfactory except that "us" refers to the Trinity. No being sends forth messengers to preach the message of God, except God himself; not human beings, not even seraphim; God alone. This plurality in the person of God continues to appear in one form or another immediately following Chapter 6, and is found in figures of speech to the last section of the book of Isaiah.

After this consideration of Holy God, his divine revelation to man must be understood. Isaiah saw not only the God of the universe and understood his attributes; he saw God in relation to his (Isaiah's) own being. Return to the text of 6:5:

Then, said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts.

When the prophet saw God, he saw himself and all the human race in sin. Also he realized that sinful man was responsible to a transcendently holy God: God over man, and man in sin. This is not only a confession of sin; it is also a confession of helplessness in that condition. "I am undone." Here is a burden of the message of the prophet concerning men and nations: they are "undone." The commission given to the prophet to preach to the people would indicate this. The passage (9 to 10) is difficult of

translation into English. It does not mean that God arbitrarily decided that the people could not understand and receive the message, but that they themselves in the wickedness of their hearts *would* not receive such message as Isaiah was to deliver. This, however, throws the burden of receiving the message on the people themselves. The thought was so terrible to the prophet that he almost drew back from accepting the mission; he said, "Lord, how long?" meaning how long must he deliver such message to such people in their rejection. God replied that Isaiah was to preach until continued sin had wrought its destruction on the people and the country for their continued rejection.⁷ Even the larger portion of a remaining tenth was to be destroyed before the message would be received. The comfort offered to Isaiah was that a "remnant,"⁸ this tiny part of the remaining tenth, "a holy seed" would remain.

As will be seen later, and in detail, the prophet's idea is that the *entire* man is in sin, and hence is under the condemnation of a *holy* God. Isaiah does not tell how man fell under sin. He does not try to explain or prove it. He seems to say that the condition of man is proof enough. One has only to look and see that in his earthly condition man is "undone."

In this connection it is necessary to study the prophet's diagnosis of sin. He is careful, all through his prophecy, to describe the *nature* of sin and the *activities* of sin. He uses, first to last, all the great descriptive words for sin in the Hebrew language. While the majority of the words used describe *activity*, it is understood that the activities come from the condition, the disposition, within. As will be seen in the later discussion of 42:5, the condition of the Spirit (breath) of man produces the activities.

Notice these words connoting sin in this first volume:

1. *Sin*.—This is the fundamental word used in the Old Testament to describe moral evil. All the other

⁷Refer again to 1:31.

⁸1:9. See also Amos 9:8-11; Joel 2:28-32; Ezra 9:13-15; Zephaniah 3:13; Zechariah 13:7-9.

descriptions of sin seem to grow out of the disposition defined in this word. It means to miss a mark or a goal, as when one throws or shoots at a target or races toward a goal. This thing is hereditary (43:27 and Ezekiel 16:2); is universal, "Ah *sinful* nation, a people laden with iniquity" (1:4); separated from God (59:2); is under the judgment of God (59:12); the end of sin is eternal separation from God (66:24).

2. *Crookedness, perversity*—to bend, to turn, to twist, hence to be crooked; to twist or pervert God's law, or to walk in crooked ways." "Ah *sinful* nation, a people laden with *iniquity* [crookedness]" (1:4).⁹

3. *Uncleanness, impurity*—"I am a man of *unclean* lips, and I dwell in the midst of a people of *unclean* lips" (6:5). This word is used by many Old Testament writers. Isaiah used it when he realized that he was in the presence of a holy God. When he saw God, he realized his own condition and the condition of others. The problem of the preacher is so to preach that men may realize the presence of a *holy* God. Then they will see that they are undone because they are unclean.

This doctrine of sin as preached by Isaiah will be considered now since what is in Volume I indicates the entire doctrine: That man is utterly separated from God in sin, and that he is wilful and active in that condition.

While, as remarked above, Isaiah, first and last, uses all the great Old Testament words for sin, only the principal words, the words necessary to present the doctrine, will be considered here.

These words with passages in every case to illustrate their primary signification are as follows:

Wicked—noun "wickedness."

This word refers primarily to the *disposition*. Man is violently against God and that results in turbulence within. "Woe unto the wicked! it shall be ill with him; for what his hands have done shall be done to him" (3:11). "But

⁹Also 43:25; 59:2.

the *wicked* are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked. (57:20-21).

Violence—to be violent or evil.

In all its relations and in all its forms the idea of violent injury is in the word. When used to express moral evil it is evil in that it plans or accomplishes injury to God's law or God's creatures. Because man is *wicked* in disposition he is prone to be *violent* in action, and Jehovah in turn and as a result will visit upon such the same kind of thing. The clearest parallel in the Old Testament is perhaps in Micah (a contemporary of Isaiah) 2:1-3. The prophet pronounces a "woe" upon those who work "evil" upon their beds. In the light of the morning they put it into practice by coveting fields and seizing them, etc. The prophet declares that Jehovah is devising "evil" upon such people. Sin is violence and if persisted in will bring violence upon sinners. Isaiah 47:10-11; 59:7.

Transgression—"To transgress," a "transgression."

The word in its various forms is almost uniformly translated by some form of "transgression." Once it is translated "rebel." "I have nourished and brought up children, and they have *rebelled* [transgressed] against me" (1:2). Other instances of its usage are: "But the destruction of *transgressors* and sinners shall be together" (1:28). "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their *transgressions*, and to the house of Jacob their sins" (58:1). The crowning passage is found in 53:11-12: "Because he poured out his soul unto death, and was numbered with the *transgressors*; yet he bare the sin of many, and made [makes] intercession for the transgressors." As will be shown under the discussion of Chapter 53, the last verb is in the imperfect tense and so denotes continuity. The teaching here is that the Servant of Jehovah is the *perpetual* intercessor. (See Hebrews 7:25.)

This word "transgression" means, wilfully to defy the requirements of a holy God; to break over or go beyond. It

is defiance at work, and the great preacher declares it will receive its just reward (punishment).

Treachery—"concealment," "acting covertly."

The figure of speech used here is from the use of clothes, to cover or conceal the body. The teaching is that sin is a concealed, a covered up thing—as to its true nature and purpose. The sinner deals treacherously or in a covered-up manner. The New Testament teaching is that Satan appears more often as an "angel of light" than he does as a "roaring lion"—he that is called the devil (accuser) and Satan (adversary) the deceiver of the whole world. Revelation 12:9; 2 Corinthians 11:14; 1 Peter 5:8.

Isaiah uses this word many times, and in the great majority of instances it is translated to "deal treacherously." "Woe is me! the treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously," 24:16. "A grievous vision is declared unto me; the treacherous man dealeth treacherously, and the destroyer destroyeth," 21:2 f.; 33:1.

And, as if the preacher would add to the deceitfulness of sin, he declares that sinners try to confuse by pointing in two directions, so that the confused one does not know which of the two ways to go. "There is no justice in their goings: they have made them crooked paths [pointed in two directions]" (59:8). See 42:16 for the only remedy.

And thus the preacher pursues sin and man in sin. Sin is stupidity, arrogance, empty-headedness, a breach of trust, fornication and adultery (against God). But sufficient has been given here to set forth the doctrine. Someone has said that a man's doctrine of sin determines what that man is. Perhaps this might be closed for the present by quoting Isaiah's description of a scene in which the would-be-religious leaders in Israel are nevertheless stupid, arrogant sinners: "And even these reel with wine, and stagger [in an inane, nonsensical way] with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they

err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (28:7-8). But read the entire passage, 28:1-22. Those staggering sinners talk back to the prophet and in effect say: "Let him teach women and children; religion may be good for them, but we are men and will do as we please."

Under 42:5 a return will be made to the question of sin and man's condition in sin. It is sufficient to say that there is not a chapter in the entire book of Isaiah that does not contain something with reference to sin and God's dealings with sinful, sinning man.

Judgment.—Something of the teaching of the *judgment* of God is found also in this first volume. What is it that God himself does when he deals with the question of judgment? Consider this great sweeping passage in one of the outstanding sermons of the prophet: "Jehovah standeth up to contend [judge], and standeth to judge the peoples. Jehovah will enter into judgment with the elders of his people, and the princes thereof. It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: what mean ye that you crush my people, and grind the face of the poor, saith the Lord Jehovah of hosts?" (3:13-16).

Here is a charge of flagrant sin, arrogant tyranny over the poor and needy, those who have to submit, who cannot resist. Against such tyrants Jehovah stands up in judgment. In verse 13 the words translated *contend* and *judge* are one word. It means to render a solemn decision. Jehovah stands as a judge in court and, with the evidence before him, renders a decision in each individual case. From that decision man within himself has no appeal. In verse 14 the word translated *judgment* is a different word entirely; it means to execute or carry out a decision already rendered. The picture of the passage is that of judge and sheriff. The judge renders the decision. The sheriff executes the decision rendered. In this passage the Lord Jehovah is both judge and sheriff. This has been from

eternity; and the outworking is seen in the passing years of men in sin and rebellion against him while he pleads to them in their own behalf, as is seen in the text of this sermon (2:2-4), the beautiful promise of peace.

Following the question of what part God plays in judgment is another closely allied: In all Jehovah's activities is he benevolent? In judgment is he benevolent? To most people this is a puzzling question. That he is benevolent in his manifestations of grace people readily see and admit, but in judgment, what? How? The answer is that God is the same in judgment and in grace because he is holy. This holy God is over the universe which he created, and for which he is responsible. If man chooses to remain in rebellion against a holy God, one of two things must take place. God must overlook sin, or his holiness must call for and execute judgment, a result that rebellious man deserves. If God overlooks sin, he ceases to be holy. If God ceases to be holy, the entire universe ceases to be under moral law. Moral chaos results, and man's hope in Christ is gone, the hope of salvation is gone, and the question of a sovereign holy God over his universe becomes a ghastly tragedy for time and for eternity. God in *benevolence* is *judge and Saviour*. "A just [righteous] God and a Saviour," the prophet says later (45:21).

Turn again to Isaiah's vision, now to the benevolence of a holy God as set forth in grace, which pertains to man's salvation.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

This experience follows immediately upon the realization and the confession of sin on the part of the prophet. In the presence of the Holy God, he saw himself and the world of human beings undone in sin. His personal confession brought personal grace from God. Thus, one of the seraphim, God's ambassador, brought fire from off the altar

and burned away the sin. The live coal was applied upon the lips which had confessed the sin. "Thine iniquity [crookedness] is taken away, and thy sin [missing the goal] forgiven." In this experience of the prophet there is set forth all that is known as the manifestation of love and grace of a holy God. He, in his holiness, is always in the attitude of seeking to save those who come to him in repentance and confess their own helplessness in sin.

This glorious truth opens two things for consideration: what God does in offering or bringing salvation; and what man receives in accepting salvation.

It cannot be repeated too often, so it is repeated here once again, that salvation is wholly from God and man can do nothing but accept what God offers. This Isaiah preached without reserve. There was throbbing in him what Paul expressed in Ephesians 1:5-6, when he declared salvation to be, "According to the good pleasure of his [God's] will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved." The attitude of holy God in man's salvation will be discussed fully in a later chapter, completing the question raised in this first volume by the seraphim and the coal of fire and their meaning.

One other teaching must be considered here: Does Isaiah teach that men who reject the requirement of God of righteousness will fall under judgment? The first passage of the prophecy answering this question is in 1:27-29, "Zion shall be redeemed [bought with a price] with [in] justice, and her converts with [in] righteousness. But the destruction of transgressors and sinners shall be together, and they that forsake [reject] Jehovah shall be consumed." This concrete warning in Chapter 1 is repeated through the preaching of Isaiah to 66:24.

The warning is lightened somewhat in this volume by the indication of what God does in behalf of man in sin, by the text of the formal sermon 2, 3, 4, and by the prophecy of "The Branch" at the end of the same sermon.

The two point to the Immanuel of the second volume will be quoted in full later.

So much then, for the theology of Isaiah found in Volume I of the first section of his prophecy. There is a vision of God: holy, just God; a suggestion of the Trinity; a realization of God's relation to the universe and to man; a further realization of man's sinful nature and his inability in himself to change his nature or to preserve himself from the results of sin; the certainty and the necessity of judgment; the consciousness of God's benevolence in offering salvation to a sinner who realizes and confesses his sin, and the first indication of the part of the "Branch" in that salvation. All these will be referred to or extended as the study goes forward.

Preaching.—Turn now to a study of Isaiah as a preacher. Not all the sermons of his prophecy will be considered in this book: only, for the most part, those that illustrate how his sermons set out his theology, because his sermons are simply his preached theology, his theology in action. All his discourses are well worth study; there is nothing in Isaiah that is mediocre; he was the mightiest of the Old Testament preachers. Any searching student will be able to find for himself untold value in the sermons of this Prince of Preachers.

The Formal Sermon of Chapters 2, 3, and 4

In Volume I two sermons will be discussed. The first is the formal sermon of Chapters 2, 3, and 4. The second, which repeats the teaching of the first, is the song sermon of Chapter 5. The theme of the first is twofold: the provision Jehovah makes for people and nations that repent, the fate of those who reject his laws and live wickedly. Skilfully the prophet sets out the first theme at the first and the last of his sermon (2:2-4 and 4:2-6); between these passages in tremendous contrast lies the warning that only judgments can cleanse this errant people from their sin and so prepare it for its future, divinely appointed mission. It is a sermon preached to all classes, idolaters, wicked rulers, wicked priests, wanton women;

even the inanimate things that are a part of their sin are to be destroyed (2:10-21). "The lofty looks of man shall be brought low, and the haughtiness of man shall be bowed down, and Jehovah alone shall be exalted in that day."

The structure of the sermon is clear-cut and direct. Beginning, as seen above, with the text (2:2-4), the promise of a great future for those who obey God's laws, and closing with the passage on the Branch of Jehovah (4:2-5), the prophet issues direct warnings. There is first a list of sins prevalent in Jerusalem, fortunetelling, heathen alliances, luxury misgotten, militarism, idolatry (2:5-9). Then, following the prophecy that "lofty looks shall be brought low," even to the lifeless symbols of this pride (2:10-21), the preacher pronounces coming judgment on *men*, those men who lead the nation, and who rob and oppress the nation they lead (2:22-3:15); and on *women* whose frivolity marks them (3:16-4:1).

The accusations are definite. Isaiah did not have his vision of God because he lived apart from the world, but because he lived actively in it. The prophet's detailed knowledge of life in his time is striking. Judah, he charges, follows idolatry, come to it with other fashions from the East, come with soothsayers from the Philistines. These foreign peoples are rich, there is no end of their material richness; the preacher details it, silver, gold, horses, chariots. But their sin is not wealth; it is idolatry. "They worship the work of their own hands, that which their own fingers have made." The foreign wealth had made the foreign worship attractive to Judah; and the result is evil. Among those nations, and in Judah, the mean man and the great man are both debased. Further, Judah follows bad leaders, "the mighty man, the man of war; the judge, and the prophet, and the diviner, and the elder; the captain of fifty, and the honorable man, and the counsellor, and the expert artificer, and the skillful enchanter." Jerusalem is ruined and Judah is fallen, because these leaders declare their sin as Sodom and "hide it not." "O

my people, they that lead thee cause thee to err." The accusation shifts then to the "daughters of Zion." They are frivolous; Isaiah details their frivolity; they "walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet."

As the accusations are definite, so are the judgments.

And the idols shall utterly pass away. And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of his majesty when he ariseth to shake mightily the earth.

The judgment on wicked rulers the great preacher stresses, "Jehovah will enter into judgment with the elders of his people, and the princes thereof: It is *ye* that have eaten up the vineyard; the spoil of the poor is in your houses: what mean ye that ye crush my people, and grind the face of the poor?"

The women, in turn, are to be stripped of their beauty, even of their aids to beauty, their ornaments. Isaiah enumerates them: their clothes, festival robes, mantles, shawls, fine linen, turbans, veils; their implements of beauty, hand mirrors, sweet spices. They shall become ugly, with an ugliness that results from their own sin:¹⁰ "instead of sweet spices there shall be rottenness;" "instead of well set hair, baldness." And they shall have no husbands because the mighty shall have fallen in war; they shall sit on the ground, desolate, lamenting.

This is Isaiah's picture of humanity in sin, the hopelessness of humanity in sin, the inability to save itself, and the certainty of God's judgment, humiliation and shame, on it.

Now return to the text (2:2-4).¹¹ There is a glorious future, the text says, for those who will learn Jehovah's ways, who will walk in his paths.

And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the

¹⁰Isaiah 1:31.

¹¹Isaiah shares this text with Micah, 4:1-3.

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—(2:2-4).

But how, for sinning man and sinning nations cannot of themselves learn these ways or follow these paths? The answer is at the end of the sermon; it lies in the promise of the Branch (4:2 ff.). The Branch will be beautiful and glorious, will wash away filth, will provide a refuge. The passage points clearly to the doctrine of Volume II, the coming of the Immanuel.

In that day shall the **branch of Jehovah**¹² be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the **Lord shall have washed away the filth** of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning. And Jehovah will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for over all the glory shall be spread a covering. And there shall be a pavilion for a shade in the day-time from the heat, and for a refuge and for a covert from storm and from rain. (4:2-6).

The Song Sermon of Chapter 5.

Turn next to a different sort of sermon, the song sermon that makes Chapter 5. Though different in form, it is based on the first sermon. Again the preacher follows a clear plan: The story of the vineyard (1-6); the explanation of the story (7); the pronouncement of woes,¹³ upon

¹²See Isaiah 53:2; Jeremiah 23:5-6; 33:15; Zechariah 2:8; 3:8; 6:12.

¹³Volume V is a volume of woes.

those who sin against social justice. Isaiah preached unceasingly "By their fruits shall ye know them" (8-23); and the climactic warning of Jehovah's wrath, the awful completeness of his judgment on this nation of sinning men (24-30).

"Let me sing for my well-beloved a song of my beloved touching his vineyard," the preacher begins. The vineyard was carefully located, carefully planted, carefully tended. It should have brought forth choice grapes, but it brought forth wild grapes. Why? What will Jehovah do to such a vineyard? Judgment is ready to fall. The special sins described in the remainder of the chapter seem almost certainly to be the wild grapes produced by the perverse vineyard, and the judgments pronounced on those sins are judgments on the vineyard. "Woe unto them that join house to house, that lay field to field" (8-10), land grabbers; "Woe unto them that rise up early in the morning, . . . that tarry till wine inflame them" (11-17), drunken revelers; "Woe unto them that draw iniquity with cords of falsehood" (18-19), defiant unbelievers; "Woe unto them that call good evil" (20), perverters of moral distinctions; "Woe unto them that are wise in their own eyes" (21), men of self-conceit; "Woe unto them that are mighty to drink wine . . . that justify the wicked for a bribe" (22-23), drunken, corrupt judges.

On each of these Jehovah pronounces fierce judgments. "Many houses shall be desolate, even great and fair, without inhabitant;" the people will go into *captivity*¹⁴ for lack of knowledge; finally, "Sheol hath enlarged its desire, and opened its mouth without measure."

Here Isaiah again shows man in sin, unable under the best of circumstance (the well-tended vineyard) to be good. "He looked for justice, but, behold, oppression; for righteousness, but, behold, a cry."

Here again Isaiah shows also the necessity and the certainty of judgment by holy God. "*Therefore* as the tongue of fire devoureth the stubble, and as the dry grass

¹⁴Notice the word *captivity*, 5:13.

sinketh down in the flame, so their root shall be as rottenness . . . ; *because* they rejected the law of Jehovah of hosts, and despised the word of the Holy One of Israel.”

Jehovah will *destroy* this nation: there will be an earthquake (25), and dead bodies will be as refuse in the midst of the streets. But Jehovah’s anger¹⁵ is not turned away; he will destroy further; he will “hiss” for enemies of Judah, and they will come quickly, surely, well-equipped. Again the detail of the preacher’s description certifies a man of active observation. He must have watched armies in motion, “Whose arrows are sharp, and all their bows bent . . . their roaring shall be like a lioness . . . like the roaring of the sea.” And in that day “there shall be none to deliver.”

The chapter closes without the promise of the first sermon, rather with the certainty of doom: “And if one look unto the land, behold, darkness and distress; and the light is darkened in the clouds thereof.”

¹⁵Watch for this refrain (5:25b) in Volume II.

VOLUME II

THE VOLUME OF IMMANUEL

Isaiah 7:1-12:6

Survey.—The material of Volume II is a continuation of the doctrines of man in sin and Jehovah's judgments on him, and the introduction of the part to be played by the "Branch," Chapter Four, in rescuing him from destruction. Definite prophecies are made concerning the birth and lineage of the Branch, the Immanuel; and of, through him, the redemption made possible for sinning man, and the subsequent final triumph of Jehovah over sin.

In Chapter 7 the events are definitely dated, "In the days of Ahaz the son of Jotham, the son of Uzziah." Under the reign of Ahaz conditions were growing worse in Judah. Isaiah knew during his life a world of warring nations; among these Assyria was the greatest and the most predatory. Lesser nations were constantly combining against or seeking an alliance with her. Ahaz, king of Judah, threatened by Syria and Israel (Ephraim) sought a protective alliance with Assyria. Jehovah sent Isaiah to Ahaz with a message of comfort, a promise of deliverance from Ephraim and Syria, and an invitation for the king to ask of Jehovah "a sign either in the depth, or in the height above." Whereupon Ahaz equivocated, because he had more faith in the power of the King of Assyria than in the strength of Jehovah. Warning against this attitude, the prophet states for the first time in this series of four sermons a repeated exhortation: "To the law and to the testimony"; these are greater than any human power. As a sign thereof Jehovah¹ will give, unasked, on his own account, to Ahaz, indeed to all men and all nations, the Immanuel, the God in humanity: "Behold, a virgin shall

¹The meaning of the phrase here, "The Lord himself," is Jehovah enthroned.

conceive, and bear a son, and shall call his name Immanuel.”²

But Judah has refused Jehovah’s invitation, so Judah will be devastated, not by the two nations Ahaz fears, but by the one with which he seeks an alliance, “In that day will the Lord shave with a razor that is *hired* . . . even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard.”

Chapter 8 continues the warning that Jehovah, not man, is to be feared. Giving a definite time, before the infant son Maher-shalal-hash-baz can speak, Jehovah shall destroy Israel and Syria, and “Forasmuch as *this* people have refused the waters of Shiloah³ that go softly,” he shall also destroy Judah. The figure of speech here is of a flood, irresistible, devastating (7-8). The destruction of Judah seems certain, the preacher cries; but there may be a chance; he works under the guidance of God, and if the people will repent he will plead for them. “Bind thou up the testimony, seal the law among my disciples.⁴ And I will wait for Jehovah, that hideth his face from the house of Jacob, and I will look for him.” (16-17). No human device, he warns, can save, and illustrates his meaning succinctly from daily customs: “the familiar spirits”⁵ Judeans are prone to frequent for advice cannot help; “should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony”! If Judah persists in sin, there is no hope; “They shall look unto the earth, and, behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away.” The present age needs this kind of preaching.

The section, Chapter 9:1-7, continues promises begun in Chapter 7. There is hope for Judah: in the latter time, glorious days will come “by way of the sea, beyond the Jordan, Galilee of the nations;” and there is a reason,

²Matthew 1:20-23; Micah 5:2.

³Shiloah means peace.

⁴Perhaps an early congregation made up of converts to Isaiah’s teachings, “the faithful remnant” in Judah.

⁵See also 19:3; 21:4; 47:12-15.

“The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death upon them hath the light shined.” Plenty shall come to Judah, prophesies the preacher, through the Immanuel, king on the throne of David and prophet, who shall establish a kingdom without end, whose work is a part of “the zeal of Jehovah of hosts.”

In 9:8 to 10:4, Isaiah changes from promises to solemn warnings to Israel and threatenings upon her in her stubborn, desperate sins. At the close of strophe after strophe, Isaiah recurrently declares that God’s anger is not turned away, but that his hand (in anger) is stretched out still.⁶

The passage from 10:5 to the close of Chapter 10 declares the Assyrian to be the rod of Jehovah’s anger; Jehovah the God of Providence is very real in Isaiah’s teachings. The Assyrian, however, is wicked and does not recognize his mission; so when Jehovah has finished the destruction to be visited on his sinning people he will break the rod.⁷

In Chapter 11 Isaiah returns again to the person and reign of the Coming One. He is called the Shoot, the Branch of Jesse, words closely allied to Isaiah 4:2; Zechariah 3:8; 4:12. The spirit of Jehovah will rest upon him. He will bring peace in the earth through the universal knowledge of Jehovah; and the faithful among God’s Chosen People will return from exile in foreign lands in due time to their own country.

Chapter 12 records, in a song of praise, Jehovah’s triumph over sin. His anger is turned away. Salvation is sure; and in that salvation lies Jehovah’s victory, the salvation of man made in and through the Immanuel. The people are to accept with joy, to sing unto Jehovah, to proclaim to the peoples of the earth the Holy One of Israel.

Theology.—In Volume I it was noted that Isaiah had a conception of the Triune God, “Whom shall I send, and who will go for us?”

⁶This refrain is in 9:12; 9:17; 9:21; and 10:4. Refer to 5:25.

⁷Contrast the God of Providence and Cyrus the Persian, the heathen servant of Jehovah, Chapters 44 and 45; and 2 Chronicles 36:22-23; Ezra 1:1-11.

The custom of theologians is to discuss the Trinity as Father, Son, and Holy Spirit. This seems the natural order, but Isaiah does not follow it; he begins with God as Son. "Behold a virgin shall conceive and bear a *son* and shall call his name Immanuel":⁸ God with us, God in man. Is it strange that the Redeemer in his first appearance in Isaiah's prophecy should be revealed as God in humanity? All the other passages referring to him are based upon the fact that he is "God with us." This promise of a Saviour for a nation in sin occurs in the midst of a great national crisis. The suggestion is that the problems, the crises, of humanity can be met and solved only in God, and specifically through God in humanity.

The second promise concerning the Immanuel is more extended. Light would come to Galilee, where the earthly ministry of Christ was later largely given. What the light was to be, Isaiah makes plain in the following passage:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. (9:6-7).

The teaching of this passage is that the personage is still a child, a son. He is called "Wonderful"; the meaning here is "Secret." It is the name of the second person of the Trinity (the Son, the Immanuel) as he used it in speaking to Moses from the burning bush (Exodus 3), and in the answer given by the angel Jehovah to Manoah and his wife when the birth of Samson was foretold (Judges 13). He is called also Counsellor, a teacher of divine things, a prophet. He is Mighty God; he is Everlasting Father, that is, Father of Eternity, God in humanity, through whom eternity is made possible to man. He is, finally, the Prince of Peace. He is to occupy positions, a

⁸See also Matthew 1:23.

throne and a kingdom,⁹ and to develop ideas and doctrines. What he is to accomplish is to continue (endure) forever. This Divine-human person and his work are eternal, "For in him dwelleth (eternally) all the fulness of the Godhead bodily" (Colossians 2:9).

Isaiah taught yet more about the second person of the Trinity, and taught it definitely:

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him. . . . And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek;¹⁰ and his resting place shall be glorious (11:10).

In the passage quoted from Chapter 9, Isaiah declared that the Divine-human personage is to occupy the throne of David, thus suggesting that he is to be descended from David. Here in Chapter 11 Isaiah says that he is a shoot out of the stock of Jesse, who was the father of David. This, repeated, established human relationship with David, thus signifying the Immanuel's office of kingship. But in addition the Spirit of Jehovah was to rest upon him, to guide him in all his purposes and activities. These will effect a condition of peace upon the earth such as the earth has not yet known. As an ensign set up this condition will attract the nations of the earth. They will seek him and come to him, and learn of him. Thus is signified the Immanuel's office as *prophet*. The teaching is emphasized in verse 9, when Isaiah proclaims the glorious certainty, "The earth shall be full of the (personal, experimental) knowledge of Jehovah, as the waters cover the sea." The distinct advance in thought in this passage is from emphasis upon the kingly element to emphasis upon the spiritual, the salvation element. This will continue as the development proceeds until the salvation element is blended definitely with the priestly (suffering) work of the Servant of Jehovah. When the God-man is thus revealed, the

⁹See 16:5 and again 2:4.

¹⁰Compare again 2:2-4.

ultimate of the theology and the preaching of the prophet in the doctrine of salvation is reached.

In Volume II the idea of the Trinity is developed a bit further: "And there shall come forth a shoot out of the stock of Jesse, . . . And the *Spirit of Jehovah* shall rest upon him, the *spirit* of wisdom and understanding, the *spirit* of counsel and might, the *spirit* of knowledge . . . and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with *righteousness*" (11:1-4). The Immanuel, then is to be guided by the *Spirit*. This Isaiah foresaw and foretold almost from the beginning of his preaching. God the Son, God the Holy Spirit, working as one, primarily for the redemption of sinful humanity.

A beginning of the doctrine of what God the Redeemer does through the Immanuel for man the sinner is found in Chapter 11:11.

And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.¹¹

The word *recover* here means to buy out of a market place, hence to redeem. In ancient times slaves were bought and sold in market places, just as commodities were bought and sold. The thought is that the sinner is a slave in the market place of sin. God in the Redeemer, goes there, buys him for a price, frees him from slavery. The word is specific.

That it is the part of those who know Jehovah to proclaim his law and testimony, his doings among the peoples, in all the earth is indicated in the song of thanksgiving at the close of Volume II (12:4-5). The teaching is set out here almost in its entirety: the nation chosen for a mission, the necessity of purging the nation of sin before

¹¹Exodus 15:16; Psalm 74:2.

it can accomplish the mission, the final salvation of the nation, and its mission. The doctrine is developed in great detail and brought to completion in the second great section of Isaiah's prophecy, in that portion of it dealing with the Servant Nation and the Suffering Servant of Jehovah.

As for the theology taught elsewhere in Volume II, it is merely expansion of the doctrines of man in sin and the certainty of judgment begun in Volume I. In 8:9, the prophet exhorts: "Make an uproar, O ye peoples, and *be broken in pieces*; . . . gird yourselves, and *be broken in pieces*," the meaning being that moral evil is violent in the sight of Jehovah and incurs violent judgments. In 9:16, Israel is warned, "For they that lead this people cause them to err and they that are led of them are destroyed" (swallowed up); that is, those who follow bad leaders go into eternity without God and are swallowed by his judgment.

Here, as in Volume I (3:12), Isaiah deplores the effect of bad leadership. Now he goes further: man is accountable to God for following bad leaders, the prophet that teaches lies, for example; "they that are led of them are destroyed . . . for every one is profane and an evil-doer, and every mouth speaketh folly" (9:16-17). Every person is responsible for his own sin; every person will meet individual judgment for his own sin, be he slave or ruler, be he corrupt judge or perverse writer, or spoiler of the poor. "What will ye do in the day of visitation? . . . to whom will ye flee for help? and where will ye leave your glory?" There is no comfort for those who have deserted the law and the testimony, who reject the offices of the Immanuel; judgment will fall on every such sinner. Upon this the preacher insists, and in the third volume he carries the doctrine from Judah abroad.

Preaching—Though composed of four separate sermons (7; 8:1 to 9:7; 9:8 to 10:4; 10:5 to 12:6), written at different times, Volume II has one sweeping, dramatic theme, logically developed. Beginning with a portentous historical account; running through warnings against specific

sins, individual and national; mingling with prophecies of destruction through sin, great prophecies of redemption through the Immanuel; and closing with a song of thanksgiving to Jehovah, who has become to men and to nations, "my strength and song, and . . . my salvation," the prophet progresses. Salvation is the theme, salvation through the Immanuel. The sermon to be considered here begins with 10:5, and runs through the remainder of the volume.

Isaiah prophesied in 8:7 of this volume that the instrument of Jehovah's wrath on Israel is to be the strongest nation of the age, Assyria. Judah is in great sin, has turned from the law and the testimony of Jehovah, merits destruction. Assyria will destroy Judah. This magnificent sermon begins with God's words, "Ho, Assyrian, the rod of mine anger, the staff in whose hand is mine indignation" (10:5). Assyria will devastate Judah, wantonly, proudly, with no thought of serving Jehovah, vaunting his own power. He is a conscienceless ruler; and, though he feels safe because of his long-continued success, he will, as all sinning men must, meet God's punishment. When Jehovah has accomplished his purpose with Assyria, he will break Assyria (vv. 6-19):

Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

For he hath said, By the strength of my hand I have done it,¹² and by my wisdom; for I have understanding: . . . like a valiant man I have brought down them that sit on thrones:¹³ and my hand hath found as a nest the riches of the peoples . . . and there was none that moved the wing, or opened the mouth or chirped.

This is arrant wickedness, says Isaiah:

Shall the axe boast itself against him that heweth therewith? . . . as if a rod should wield them that lift it up.

¹²Be sure to compare with Cyrus in Ezra 1.

¹³Compare 37:11-13.

For his sin, the Lord, Jehovah of hosts, will send among the fat ones of Assyria, leanness, and a burning fire. The king's glory will be consumed, "And the remnant of the trees of his forest shall be few, so that a child may write them."

This destruction shall encourage the faithful remnant of God's people (vv. 20-23); no more shall they lean on human alliances; but "upon Jehovah, the Holy One of Israel, in truth." Again, as in 6:13, the preacher emphasizes how few worship God sincerely, "For though my people, Israel, be as the sand of the sea, *only* a remnant . . . shall return" (to Jehovah). These shall wait patiently until God in the working out of his plan shall send them deliverance (vv. 24-27). "And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck." This is what Ahaz refused because he preferred an alliance with the proud King of Assyria to an alliance with Jehovah.

The preacher plunges next into a description of the Assyrian invasions and its fate. Notice how by the use of accumulated short clauses, a favorite stylistic device with Isaiah, the prophet describes the movement of the army:

He is come to Aiath, he is passed through Migron; at Michmash he layeth up his baggage; they are gone over the pass; they have taken up their lodging at Geba; Ramah trembleth; Gibeah of Saul is fled (vv. 28-29).

But the host did not reach Jerusalem. Jehovah stood in the way, Jehovah the God of righteous and benevolent judgment. "Behold, the Lord, Jehovah of hosts."¹⁴

In striking contrast to the punishment of Judah, Isaiah presents next (Chapter 11) the salvation of Judah. From the stock of Jesse will come the Deliverer, on whom the Spirit of Jehovah shall rest, through whom the Spirit of Jehovah will finally conquer all sin; the scene is an idyl of peace:

. . . With righteousness shall he judge the poor, and decide with equity for the meek of the earth. . . . And

¹⁴See 37:38 and 2 Kings 19:35-37.

righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.¹⁵ And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain.¹⁶ (11:4-10).

This is a kingdom of peace; over it reigns the Prince of Peace, who is also Counsellor, Almighty God, Father of Eternity, through whom the earth has accepted salvation: "They shall not hurt nor destroy . . . *for* the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." That is, the Prince of Peace comes into his kingdom because the work of the Counsellor is done. To him "shall the nations seek; and his resting-place shall be glorious."

Isaiah has one more promise for Jerusalem. Though the people of Israel shall be scattered for their sins, God will bring them home again (11:16). And he will bring the divided nation home as one. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."¹⁷

The preacher is ready then for his song of thanksgiving, the song of the redeemed (Chapter 12). Ahaz has refused Jehovah, the people of Jerusalem have forsaken the law and the testimony; judgment will fall on them; but the Immanuel will come, and Jehovah's spirit shall rest on him; through him Judah will be restored:

And in that day thou shalt say, I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.¹⁸ Behold, God is my salvation . . . Jehovah, even Jehovah,

¹⁵That is, shall be no longer carnivorous.

¹⁶65:25.

¹⁷Jeremiah 46:27-28; Ezekiel 37; Zechariah 10; Hosea 1:10; Amos 9:14-15.

¹⁸40:1; "Comfort ye" is the clause with which the prophet begins the second great division of his prophecy.

is my strength and song; and he is become my salvation.¹⁹

Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted.

Sing unto Jehovah, for he hath done excellent things: let this be known in all the earth.

Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel (12:1-6).

Preaching.—Perhaps this is the place for suggestions as to Isaiah and his *preaching*. How did he build his mighty sermons?

It is to be remembered that Isaiah was an Oriental, a Jew. It is to be expected that he will show marks of that fact in his speaking and writing. And yet he is more like Saul of Tarsus than is any other Old Testament character. And it has been said that Saul is more Greek than Jew. He argues and develops to a conclusion. The marks of the Greek university at Tarsus remained with him to the end.

It is not known whether Isaiah had any training in schools other than those which must have existed in Jerusalem in his day—strictly Jewish. And yet he is almost Greek in his planning and building. His sermons are builded according to the thing that the preacher intended to do in each several sermon. They are never haphazard. They are never Oriental ejaculations. They reach a goal since they were intended to reach a result in the hearts and minds of his hearers or readers.

The two sermons studied from Volume I and the one from Volume II are fair specimens of the definite plan of Isaiah in *all* his preaching.

The reader will recall them. The sermon recorded in 2:1 to 4:6 has three main divisions: a great promise for the future—the latter days. That would arouse interest. Then a scathing, blasting denunciation of sin—idolatry; tyranny of wicked rulers; frivolous, extravagant, wanton women.

¹⁹Exodus 15:2 and Psalm 118 have this sentence.

Once again, promise of deliverance through the "Branch" of Jehovah. The plan of the preacher was such as to arouse interest, conviction, faith, and hope.

The sermon of Chapter 5 is different. It begins with a song telling what Jehovah had done for his people and what he expected in return. Then the failure of his people to respond to that expectation. And, finally, judgment upon those who brought forth the "wild grapes." The sins denounced were the "wild grapes." There is not even a shadow of hope here. They had lost the blessings of the vineyard.

The sermon of Isaiah 10:5 to 12:6 has been adequately treated in what has already been written. It remains here to call attention to the plan. The preacher begins with a historical fact because of Judah's sin—Assyria is the rod of Jehovah's anger with which he will chastise his sinning people. But Assyria is proud and wicked. He, too, will be broken. Then the preacher changes to salvation for Judah through the sprout, branch of Jesse. That salvation is to spread until it covers the earth as the waters cover the sea. The sermon closes with a song of thanksgiving for the wondrous salvation.

Of the three sermons considered the first begins and ends with a hand extended in promise; the second begins with a song and ends with impending judgment; the third begins with judgment and closes with a song of thanksgiving.

It is suggested that the reader of the book of Isaiah study the plan of each several sermon. At times this is difficult. But it will grow easier as the study progresses. The mighty man is always aflame. There is not another like him. The study of what he has left to the world will greatly enrich any zealous soul.

It is well perhaps to close with a quotation from an outstanding student of his writing:

"The Book of Isaiah is the crowning glory of prophecy.²⁰ As literature it stands supreme being distinguished alike

²⁰*The Faith of Isaiah*, Alexander R. Gordon, p. 7.

for majesty of thought, brilliance of imagination, and elevation of style and diction. Its religious quality is as conspicuous. In no other prophetic book have we so many rays of heavenly light; in no other are we pointed so clearly forward to the perfect day. And the light that streams from the Book still shines undimmed over the ages. In its light we find light abundant to guide us through the many tangled problems of our own day."

VOLUME III

THE VOLUME OF "BURDENS" CONCERNING FOREIGN (HEATHEN) NATIONS

Isaiah 13:1 to 23:18

Survey.—In Isaiah, as in Jeremiah and in Ezekiel, the sermons concerning the heathen nations stand together. In Jeremiah they come at the close of the book (44:1 to 51:64); in Ezekiel, while the prophet awaits the final fall of Jerusalem (25:1 to 32:32). In Isaiah they come just after the song of thanksgiving for a glorious future at the close of the Book of Immanuel. Isaiah looked upon the wickedness of the world he lived in and saw that glory could not come until the cleansing judgments of God had done their work; hence this section is justly placed directly following the Book of Immanuel.

Already there have been indications that the messages of Isaiah were intended for the nations of the entire world, not for Judah only: "Let this be known in all the earth" (12:5), "For the earth shall be full of the knowledge of Jehovah" (11:9). Here in Volume III the preacher breaks forth in unequivocal, direct messages to all erring peoples. He saw during his ministry great national and international wickedness, and he was as aware of the one as of the other. Among the Burdens in this volume is one addressed to Jerusalem, where lived God's Chosen People, the prophet's own people. In the Burden to Damascus is a warning to Ephraim (Israel) against idolatry.¹ The prophet's faithful warnings and messages to both Jewish nations were to go largely unheeded,² and he lived to see Israel fall to Assyria, Judah pay taxes to Assyria. Other messages, nine of them, were to contem-

¹Remember the federation of Ephraim and Damascus (Syria) in Volume II, 7:1-2.

²See again the explanation of 6:9 ff.

porary foreign (heathen) nations. Assyria was pressing hard on those in the west; Egypt was contending with her for world dominion. For each of these, and for the seven others, the prophet had a particularly suited Burden. It is suggested here that the reader study the accuracy of Isaiah's knowledge concerning conditions in the nations of his age: their geography, climate, inhabitants, animal life, occupations, productions; their sins, general and specific; and their relation to Judah upon whom their cruelty and injustice fell (14:1 ff.).³

Yet beyond his warnings to contemporary nations Isaiah went, and by so doing demonstrated the validity of his insistence that his messages were to all peoples of all times. He proclaimed two oracles to Babylon, a country not yet independent nationally, and referred to her again in the Burden of Tyre (23:13). As an oppressing nation (to which many years later little Judah and powerful Assyria fell), Babylon came on the scene about a century later.⁴ The prophet addressed her in this volume as if she existed during his lifetime, as if he were witness to her sin. His prophetic vision saw the future as well as the present. This power keeps pace with his expanding message: in Chapters 40 to 66 he deals entirely with the future.

With such knowledge of present and future conditions, Jehovah sent Isaiah (21:2-3; 21:5-11) to carry a message of judgment and of the possibility of salvation. Whether or not the peoples might escape utter destruction for sin under judgment of God, each, Isaiah made plain, must decide for himself. This is the great doctrine of Volume III. *All men and all nations are morally, directly responsible to God, and God's moral judgment will not fail.* Salvation is available for any who will seek it; some will; all can. In nearly every Burden (Babylon, Philistia, Moab, Damascus, Ethiopia, Egypt) the nation was first

³See repetitions of the thought of 14:1 ff in Volume VIII, 41:8-10; 41:14; 43:1-7; 44:1-5; 44:21; 48:1; 49:5.

⁴In 52:4-6 Isaiah refers specifically to the three great historical periods of Israel's depression: Egyptian, Assyrian, Babylonian. This passage sets out clearly the continuity of world history in its relation to God's Chosen People.

warned of destruction because of sins that stem from idolatry, and then reminded that the one who seeks Jehovah can find him.

One note of comfort the prophet repeats again and again: those who follow God he will protect. And the volume, for all its dire warnings, closes with a note of triumph. Tyre, a nation rich from trade with all the world, a harlot among the nations, will fall; "Jehovah of hosts hath purposed it, to stain the pride of all glory." The gain obtained by her trade (her harlotry) will be taken from her and used for the holiness of Jehovah. One of the most arresting of Isaiah's prophecies, this was fulfilled after the Babylonian captivity, when Cyrus forced Tyre and Sidon to contribute to the rebuilding of the Temple at Jerusalem.⁵ Further, as in the Volume of Immanuel, Judah was told that God would, when he had used it, break his rod Assyria, so in this volume, Isaiah reminds the peoples that a providential God who rules and overrules, is active among the nations. At his instance, Moab and Ethiopia and Egypt will be broken by Assyria, Assyria by Babylon, Babylon by the Medes and Persians; Tyre will lose her hire to God's glory. "For Jehovah of hosts hath purposed, and who shall annul it?" (14:27).

Theology.—As already stated, the doctrine stressed in Volume III goes back to what the prophet realized in his vision in Chapter 6: sinful man is responsible to a transcendently holy God; in that condition he is helpless to change his nature; he is "undone"; he must meet the judgment of a righteous God. In Volume II the prophet revealed that God in his love gave of his own will a sign to his people, the Immanuel, through whom the Spirit of Jehovah could move upon men to effect their salvation from judgment. In Volume III he puts the choice of following the Immanuel squarely in the hands of the people themselves. Previously, Isaiah has told the people of Judah that God recognizes no excuse if they follow bad leaders; now he reminds heathen nations that they have

⁵Compare this prediction (23:18) with the history in Ezra 1:11 and 3:7.

no excuse for idolatry. In every nation, Philistia (14:32), Moab (15:4-5), Ethiopia (18:7),⁶ Egypt (19:18 ff.)⁷ are those who worship the true God; not one nation need be ignorant of the Holy One of Israel; not one has an excuse to follow the sinful course of ignorance of God or denial of his dictates. Some in every nation will turn to God; these he will preserve; but the nations as a whole will persist in sin, and must meet God's sure and necessary judgment. Here, as throughout the whole Bible, is a positive message of the certainty, the necessity of judgment on persistent sin; and again it must be repeated that for God to overlook sin would confess moral indifference or inability, and so to put to question his own holiness. No one preaches this with more emphasis and repetition and faithfulness than Isaiah.

The judgments stubbornly sinning people will meet are of two classes: those that fall on sinners during this present life, those that fall or may fall in the life to come. The prophet taught this specifically by words used and by examples given. In this volume consider these words:

"The pillars (of Egypt) shall be **broken in pieces**; all they that work for hire (shall be) grieved in soul" (19:10). This passage occurs in the body of the Burden of Egypt. The prophet is saying that Jehovah will stir up Egyptians against Egyptians; brother against brother; city against city: civil war, the worst kind of war. Then the country will be delivered into the hands of a cruel ruler. The material civilization of Egypt shall be destroyed (broken in pieces), and those who work for hire shall be hopeless, an utterly broken people because of sin.

The Burden of Moab. "For in a night Ar of Moab is laid waste [and] **brought to nought** [nothing]" (15:1). "We have heard of the **pride** of Moab, that he is very proud; even of his arrogancy, and his pride, and his wrath; his boastings are nought [nothing]. Therefore shall Moab wail for Moab, everyone shall wail." (16:6). This is the word that is translated "undone" (helpless in sin) in 6:5 where Isaiah confessed his own helplessness. Here he

⁶See Zephaniah 3:10 for a similar reference to a gift for Jehovah from Ethiopia.

⁷See Jeremiah 44:1.

preaches the helplessness (in sin) of others: in the case now before the reader the silence, the nothingness, the helplessness of Moab as a nation and as individuals—and that in this life.

The imagination can picture the great preacher as he held before his readers the certainty of the judgment of a holy God upon sin and sinners, that judgment to fall here, now, in this life. That judgment in one case will break in pieces; in another will render helpless, and hence bring silence because of helplessness, even to speak or make a sound.

Further, Isaiah warns, there will be judgment in the life to come. He had already admonished Judah of this in his strictures against following bad leaders, "They that are led of them are destroyed" (9:16). Here, in the first Burden of Babylon, he uses the expression "*Sheol*," a noun derived from a verb meaning *to ask*, or *inquire*, or *demand*, or *pass judgment*. It is, hence, a place for those who have passed through the test of asking or inquiry. Such are now in a place of blessing or a place of judgment. Both the righteous and the wicked may be there. The righteous in *Sheol* have hope (Psalm 30:3; Hosea 13:14). The wicked there have no hope, but are under the judgment of God (Deuteronomy 32:22; Psalm 9:18). In this volume Isaiah prophesies regarding the king of Babylon, "*Sheol* from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth . . . All they shall answer and say unto thee, Art thou also become weak as we? . . . Thy pomp is brought down to *Sheol*, and the noise of thy viols: the worm is spread under thee, and worms cover thee" (14:9-10). Continuing, after an account of the king's pride and vaunting ("I will make myself like the Most High"), Isaiah reminds him, "Yet *thou* shalt be brought down to *Sheol*, to the uttermost parts of the pit" (14:15).

Think for a moment of the effect upon the hearers of Isaiah when he pronounced the judgment of God on sinners, using words that reach two worlds. His hearers were

Hebrews; they knew the meaning of Hebrew words; they saw two worlds and the judgment of God upon them. He held his hearers in the shadowland between, looking fearfully in two directions; and in either direction they saw the active judgment of Holy God upon sin.

The prophet returns to the theme of Volume II in dealing with God's attitude to man. Holy God will judge, but he loves man and wants to save him: ". . . if ye will inquire, inquire ye; turn ye, come," the watchman advises in the Burden of Dumah (21:11-12). And whoever finds him will be preserved, "What then shall one answer the messengers of the nation?" is the question that closes the Burden of Philistia; and the answer is, "That Jehovah hath founded Zion, and in her shall the afflicted of his people take refuge" (14:32). "A throne," Isaiah promised in the Burden of Moab, "shall be established in *loving-kindness*; and one shall sit thereon in truth" (16:5). Study the expression "*loving-kindness*." It means *mercy*, and is close in meaning to grace, but has more of tenderness in it. It signifies to incline toward, hence to be compassionate. The point of emphasis is upon sinful man in his misery, this misery being the result of his knowledge of his guilt. God has compassion upon man in the misery of the result of sin. The prophet uses the expression with seeming great emotion in his own soul. A throne established in loving-kindness, this is God's plan.

Another passage is indicative of what God actually does for man the sinner, ". . . for they shall cry unto Jehovah because of oppressors, and he will send them a saviour,⁸ and a defender, and he will deliver them" (19:20). "Deliver" means in this passage to take from a place of bondage or imprisonment, to set at liberty; and it is applied in meaning to setting free from sin, and saving from moral trouble. Sin is conceived of as bondage or imprisonment. Whoever commits sin is the slave of sin. From this bond-

⁸Remember the word "Saviour." See also 30:15; 45:22; 63:5; Psalm 97:10; Psalm 18; Jeremiah 4:14; 17:4; 23:6; 33:16.

age or slavery God sets man free; he is the author of the deliverance, and he is the one who delivers.

In this connection, it is worth while to add to the study of words that Isaiah uses to describe sin in the vivid portrayal in the Burden of Tyre (23:15-17). The word *fornication*, *adultery*, used here is the general word for sexual uncleanness. Tyre is promiscuous in her traffic with other lands, careful not of her honor but of her gain. This is sin; sin is harlotry. Specifically it is harlotry against God. If the sinning person or nation is married to God in covenant relation, sin is unfaithfulness, harlotry in the marriage relation. For extended discussion of this truth read Hosea. He is discussing sin on the part of the people of God, but he also uses this word. Isaiah makes a striking illustration by using Tyre to set forth his conception. When her trade wanes, Tyre, an abandoned harlot, goes about the streets of the city with her musical instruments, singing songs, calling attention to herself in her sin, her shame.

As was noted in Volume II, after the great passage in Chapter 11, the references to God in humanity are more or less remote in forms of speech during the remainder of the Assyrian and the approach to the Babylonian period. In this entire volume only the passage dealing with his *kingship*, partially quoted above, may be applied to the God-man. "And a throne shall be established in loving-kindness; and one shall sit thereon in truth,⁹ in the tent of David, judging, and seeking justice, and swift to do righteousness."

Preaching.—The term "Burden" used to designate each of the thirteen divisions of this volume means "sin somebody has to bear." All the "Burdens" are dramatically conceived and delivered, and it is unfortunate that only three of them can be studied here. It is perhaps well to say again that Isaiah's message went first to his own country, Judah, then to Israel, then to the foreign nations existing at that time. In other words, Isaiah preached

⁹See Jeremiah 23:5-6; and refer again to 4:2. See also Daniel 7:13-14, the Son of Man made king by the ancient of days.

God's message of judgment and salvation to all his world. Then he went past his time to the future, carrying the same word to Babylon, a country yet to wax great and predatory. In the adaptability of the doctrines to Babylon, he demonstrated that the message God entrusted to him was bound by no limits of nationality or of time.

Study first the two Burdens of Babylon. They stand first and eighth in the series (13:1 to 14:23; 21:1-10). By way of introduction, Isaiah reminds his hearers of the authenticity of what he has to say, "The burden of Babylon, which Isaiah the son of Amoz did see." Then he plunges into his message: Babylon, an aggressor, will not follow God, will be broken by forces from afar, will be forever desolate. This Isaiah saw.

The sermon has three main divisions. The first (13:2 to 14:2) describes the downfall of the nation. God, active in the affairs of nations, directs the destruction: "Jehovah of hosts is mustering the host for battle" (13:4); he has called them for his anger (13:3) to make the land a desolation and to destroy the sinners thereof out of it (13:9). He has determined to punish the "wicked for their iniquity," the arrogant for their pride, the terrible for their haughtiness (13:11). He will do this through the forces of nature, an earthquake, and through devastating war brought to them by the Medes, a people who love power more than they regard silver or delight in gold.

And Babylon, the glory of the kingdoms, the beauty of the Chaldean's pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. . . . And wolves shall cry in their castles, and jackals in their pleasant palaces: and her time is near to come, and her days shall not be prolonged. (13:19-22).

A whole nation, then, shall in this life meet utter destruction for its sins. Isaiah's contemporaries, of course, died before this prophecy was fulfilled, but it was fulfilled; Isaiah did not doubt that it would be.

From this destruction, the prophet went on, should come deliverance of God's Chosen from their captivity: "they shall come to their own land." Babylon has had in its boundaries those who worshiped Jehovah; Babylon might have learned of Jehovah and have worshiped truly. Such as did will now be saved, "and the sojourner shall join himself with them, and they shall cleave to the house of Jacob" (14:1).

The second division (14:3-20) is the famous taunt song to the haughty king of Babylon. It begins with an outburst of joy for deliverance from the power of the king (5-8).

Jehovah hath broken the staff of the wicked, the sceptre of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon saying, Since thou art laid low, no hewer is come up against us.

Then follows the passage dealing with Sheol (vv. 9-20) noted in the discussion of the theology of this volume. The king of Babylon has come to the place of inquiry, and because of his sins he is therein hopeless. Other chief ones of the earth, already in Sheol, meet him, taunt him. He has been proud in his heart, ruthless in his power; now he is in the uttermost part of the pit, and others jeer at him, "Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home?" (vv. 16-17). Little now his power avails him; even in his death he was dishonored, his body cast from his sepulcher and mutilated, his seed destroyed; and, as has been seen, his prisoners, those who worshiped Jehovah, are freed to return to their land. A king mighty in this life meets judgment in the life to come!

The third division (vv. 21-23) returns from the fate of the king again to the fate of the nation. There will be no

more Babylon; Jehovah has decreed. "Prepare ye slaughter for his children for the iniquity of their fathers. I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and son and son's son. . . . and I will sweep it with the besom of destruction saith Jehovah of hosts."

The second Burden of Babylon (21:1-10) carries further the prophecy concerning the means Jehovah in his providence will use in destroying Babylon. The Medes were mentioned as the instrument in the first Burden; the Persians (Elam) are added here. Isaiah says plainly in the introduction to this Burden that he knows all this because he has had divine revelation. It is remembered that Isaiah knew from the time of his vision in the Temple that Jehovah would give him certain messages, "Whom shall I send?" God asked, and Isaiah answered, "Send me." Here is his statement, "As whirlwinds in the South sweep through, it cometh from the wilderness, from a terrible land. A grievous vision is declared unto me . . . Go up, O Elam; besiege, O Media" (21-2). The vision was horrible to him, "the twilight that I desired hath been turned into trembling unto me."¹⁰ The seer watched people in their daily routines: they prepared the table, ate, drank, set a watch. "And he [the watchman] cried as a lion—and behold here cometh a troop of men, horsemen in pairs. And he answered and said, Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground."

Here, then, as an example to the nations of Isaiah's own time, he emphasizes the great sin of the coming great nation, the graven images of her gods. The other sins, treachery, destruction, pride, grow out of this basic sin, this missing the mark in the god they chose to worship. It led them to annihilation.

"O thou my threshing, and the grain of my floor!" Isaiah closes this agony of warning with insistence of the validity of his experience and his message, "*That which*

¹⁰See also Moab 15:5 and 16:11 for the prophet's solicitude for fallen nations.

I have heard from Jehovah of hosts, the God of Israel, have I declared unto you."

The third sermon to be studied is the Burden of Moab. Here the preacher turns to a heathen nation with which his own people were familiar; boldly and directly he addresses them and warns them of their fate. The sermon is a fearless, detailed, and solemn message in two main sections. The first (15 and 16:1-12) prophesies the destruction of Moab and the salvation of her righteous in Zion; the second (16:13-14), the imminence of the fulfillment of that prophecy, was probably added later. "This is the word that Jehovah spake concerning Moab in time past." Here the preacher definitely limits the time of Moab's national endurance. Jehovah has sent this warning before, he reminds the people (v. 13); he will not send again. "Within three years, as the years of a hireling, the glory of Moab shall be brought into contempt with all his great multitude."¹¹

The first division of the first section covers a description, marked by accurate geographical detail, of the final destruction of Moab (v. 14). God, active in judgment, shall move an aggressor against her. In the space of a night her great cities shall be brought to nought, and the waters of her river Dimon shall be full of blood; further Jehovah shall bring "a lion upon them of Moab that escape" (15:9). The devastation seems complete.

But, going on to the second division, the preacher promises safety for a remnant: those who worship Jehovah shall flee to the mount of the daughter of Zion for refuge (16:1-5), "for it shall be that, as wandering birds, as a scattered nest, so shall the daughters of Moab be at the fords of the Arnon." "Give counsel," the preacher advises the people of God concerning the refugees, "execute justice, make thy shade as the night in the midst of the noonday; hide the outcasts; betray not the fugitive. Let *mine* outcasts dwell with thee."¹² Thereupon will follow the rule

¹¹Compare the Burden of Arabia, 21:16-17.

¹²See also Zephaniah 3:12. Contrast with the usual treatment accorded exiles and captives in Amos 1:6-9, Nehemiah forbade Moabites the Assembly of God. Neh. 13:1-3.

of a king in the tent of David, this time it is clear over the faithful of all nations. The passage is detailed and dramatically beautiful: the extortioner brought to nought, destruction ceased, oppressors consumed out of the land; the king on his throne established in loving-kindness, just in his judgments, swift to do righteousness.

The central thought of the last division of this first section (16:6-12) is based on the sins of Moab: he is proud, arrogant, wrathful, and the prophet grieves for the nation, as he did for Babylon, because these sins will bring to it certain destruction. "My heart," he says, "soundeth like a harp for Moab."¹³ Then, as repeatedly in the Burdens, comes the reminder of Moab's fundamental sin, the sin that fathered all other sin, that could end only in destruction, the sin of idolatry. "... when Moab presenteth himself, when he wearieth himself upon the high place, and shall come to his sanctuary to pray, . . . he shall not prevail." Idols cannot help Moab in his extremity.

The student should go carefully through everyone of Isaiah's Burdens; but enough have been analyzed to illustrate the prophet's repeated message. Respect the law and the testimony, he exhorted Judah in Volume II. The Burden of the Nations, "the sin that somebody has to bear," is, he tells all peoples, the failure to follow Jehovah, be that failure denial or ignorance. For this sin all nations and all individuals are responsible to God. Those who ignore him shall meet his judgment; those who seek him shall be kept. "... Jehovah hath founded Zion, and in her shall the afflicted of his people take refuge" (14:32).

¹³Jeremiah repeats these words (48:36).

VOLUME IV

THE FIRST VOLUME OF GENERAL JUDGMENT AND PROMISE

Chapters 24-27

Compare Zechariah 9:4 and Joel

Survey.—Volume IV is made up of four sermons. The *first* is a detailed account of universal judgment for universal sin and of God's final triumph in all the earth (Chapter 24). The *second* is a song in praise of Jehovah: his triumph over a proud city, his deliverance of the oppressed, his protection of the righteous, his triumph over death and over sin (Chapter 25). The *third* is a song of promise for the solace of Judah (Chapter 26). The *fourth*, (Chapter 27), closely connected with the third repeats the threat that Jehovah will punish the oppressors of Judah (leviathan, the swift serpent and leviathan, the crooked serpent) and will preserve and tend his chosen people (his vineyard). Then the prophet adds the definite promise,¹ that, after cleansing punishment, "so that the Asherim and the sun-images shall rise no more," Jehovah will bring home from Egypt and Assyria his faithful, "and they shall worship Jehovah in the holy mountain."

This volume, one of the grandest and yet most perplexing in the prophecy of Isaiah, is closely linked in the prophet's progressive thinking with the Volume of Burdens. There, he pronounced judgment on contemporary nations, calling them by name. Here he is still aware of those specific sinning peoples; but he sweeps toward them from general judgments pronounced on all people, interspersing the whole with glorious prophecies of the victory of Jehovah over sin, even over death. The language conforms to the subject matter: at one moment general and eschatological,

¹This promise reads like a summary of Volume VIII, Part 1, except that the deliverance promised there is from Babylon.

at the next definite and specific. In other words, Isaiah sweeps from his own time (Volume III) across the centuries to the end, and back to Judah. The trend is illustrated in the following table:

General	Specific
Chapter 24	
1. Devouring judgment will be on all classes of men. 24:1-13.	
2. Commotion is in the earth on the day of the judgment of the nations. 24:19-20; 23.	
3. Sin is general. 24:5.	
4. Judgment is general. 24:6.	1. Jehovah will reign in Zion and Jerusalem. 24:23.
Chapter 25	
	1. Jehovah overthrows a great city (possibly Babylon). 25:2-3.
1. Deliverance is general. Death is banished. 25:8.	
	2. Moab will be trampled. 25:9-10.
Chapter 26	
	1. Jehovah will defend Zion, will lead his people. 26:1-15.
1. Death is banished. 26:19.	
2. Punishment is general. 26:1.	
Chapter 27	
	1. After purification, the chosen shall return from Assyria and Egypt to Jerusalem. 27:13.

Clearly, the prophet came from specific prophecies in the Burdens to emphasize and to expand the warning he had preached there: all men everywhere at all times are responsible to God for sin: "The *earth* shall be *utterly*

emptied, and *utterly* laid waste; for Jehovah hath spoken this word (24:3); "The *earth* also is polluted under the inhabitants thereof" (24:5); "Therefore hath the curse devoured the *earth*" (24:6). That done, he then turns to comfort God's faithful, assuring that after cleansing God's plan for them will be completed.

His vision is indeed so terrible and so overwhelming that he seems at times not to comprehend, himself, the full meaning of his message. Yet he was so aware of the ultimate sovereignty of Jehovah that a note of glorious triumph runs through the little volume: "Oh Jehovah, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, even counsels of old, in faithfulness and truth." (25:1).

A part of the vision is the doctrine of the resurrection. Isaiah states it plainly in recounting God's goodness to the peoples, does not elaborate it, returns to it only once in this volume.² The two passages are found in the song sermons of chapters 25 and 26. The first (25:7-8) is a part of the prophet's praise of Jehovah for his strength, his righteousness, the protection he gives his people. He has destroyed a strong city, has been a stronghold to the poor, a refuge from storm, will make a feast for his peoples in the mount of Zion; in that mountain he will destroy the veil that covers all nations; he *has* swallowed up death! In Chapter 26 the song sermon celebrates Jehovah's promise to his helpless people. From a moving picture of the despair of Judah, the prophet cries with sudden joy, using the words given him by Jehovah, "Thy dead shall live." It is comfort for them.

In short, while the prophet wrestles with limitations of time and dispensation, he nevertheless sees *all* times, *all* peoples, *all* judgment, and *full* deliverance from sin, even from death and the grave. It is an anthem for the ages.

Theology.—In this weird, elusive, awe-inspiring volume much is said that refers to the mission of the God-man. Not

²And only once later, in the last part of Volume VIII. (Continued on next page, footnote.)

once is he referred to as a person, but clearly he has a definite part in the resurrection promised to all peoples.³

And he [Jehovah] will destroy [swallow up] in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces. (25:7-8.)

In this passage the expression, "swallowed up," spans *two worlds*. It begins in this life and completes its work in the life to come. The word here describes the work of Jehovah, which work swallows up what would otherwise fall on sinning man. A veil (of darkness because of sin) is over the nations. Jehovah in this mountain (probably Zion, Jerusalem) will destroy this veil. This is the earthly work of Christ. The result of this work will be that Jehovah will swallow up death forever. What promise! But for the work of Jehovah, the veil of sin would continue to cover the peoples, and spiritual death would hold individuals under judgment in eternity; there could be no Resurrection of the dead, no likeness of Christ in eternity. The later passage on the resurrection (26:19) seems based on the promise just quoted. Jehovah assures the people of Judah through his messenger Isaiah, "Thy dead shall live; *my* dead bodies shall arise," and that assurance is possible because the Immanuel in his earthly work has "swallowed up death forever." It should be emphasized again perhaps that the first promise, on which the last is based, was given to "all peoples," "all nations," that is, to all God's faithful, and that tears will be wiped "from off all faces."

The doctrine of the universality of sin, as well as the universality of the resurrection, is elaborated in the first sermon of this volume. "The *earth* also is polluted under the inhabitants thereof; *because* they have *transgressed* the

³References to the resurrection are not numerous in the Old Testament. See these passages: (1) Before Isaiah's time: Psalm 16:8-11. This is a Psalm of David quoted by Peter on the Day of Pentecost; 2 Samuel 12: 22-23; here David is speaking about his dead child; Genesis 5:24, a comment on Enoch's translation that he should not see death, referred to in Hebrews 11:5. Elijah also was translated. (2) Contemporary with Isaiah: Hosea 13:14. (3) After Isaiah, Daniel 12:2.

laws, violated the statutes, broken the everlasting covenant." (24:5). The word "transgressed" here means "a breaking away," a "going beyond or over" the law fixed by the requirements of a righteous God. This is in both the dispositions and the actions of men. It starts in an attitude toward God and works out in the relations of life and activity. It is, as Isaiah explains later, hereditary and customary. "Thy first father sinned, and thy teachers have *transgressed* against me" (43:27). It is expressed by all classes: see Isaiah's catalogue of the beginning of this volume, people and priest, buyer and seller, master and servant, "*They have transgressed the laws, . . . broken the everlasting covenant,*" the everlasting covenant of grace for all peoples.

In the same sermon (24:16b) Isaiah uses the expression "treachery"⁴ to describe, or analyze, sin.

Woe is me! The treacherous have dealt treacherously;
yea, the treacherous have dealt very treacherously.

The noun from which this term comes means a garment with which a person tries to cover his body. Sin is a deceitful thing; it is an attempt to lead astray by keeping its true nature under cover. The sinner is a deceiver; he acts under cover. Over and over Isaiah preaches this doctrine: Man is wilful and active in sin.

Over and over he preaches, too, that judgment will fall on man for his sin. "They are dead," he says of "other lords" (idols) besides God; "They shall not live; they are deceased; they shall not rise; therefore hast thou visited and destroyed them, and made all remembrance of them to perish" (26:14). The word "perish" means in this passage "to be severed" or "cut off," "to be forsaken." As in warning Judah against following bad leaders (9:15), taunting the king of Babylon in Sheol (14:9 ff), and proclaiming that Jehovah swallows up death, the prophet here again plays the scene back and forth in two worlds. God judges the worship of false gods, no matter how prevalent or ac-

⁴He used the expression also in the second Burden of Babylon, 21:2.

tive here on earth. False gods are dead; they have no life; they are not to rise from the dead; Jehovah will cause the memory of them to perish (be cut off) here and hereafter.

But on any man who will seek him, the Holy God, he in righteousness bestows benefits. What does God actually do on behalf of man? It needs to be said, first of all, that from the standpoint of God himself what is to be said is a reality now. In the purpose of God it has been a reality from eternity. It was wrought out at the cross and in the resurrection of the God manifest in the flesh. All will be consummated in the resurrection of the bodies of his people. As has been said, if there be those who fail in their realization of this, it is and will be because they themselves fail in their acceptance of what God has provided.

What God does to man's sin can be best set forth by a study of the word "cover" as Isaiah uses it in his consideration of this theme. "Cover" means to *atone for* or *obliterate*. This word is basic and is much used throughout the Old Testament. Especially is this true in the description of the Mosaic ceremonial system. Readers will remember the "great day of atonement." The high priest carried blood into the Holy of Holies and sprinkled it upon the "mercy seat." In a figure, God met the people there. The blood typically covered, atoned for, sin. It (sin) did not exist; God did not see the sin but the blood. The people were free. Of course its application and realization depended upon its acceptance by each several individual.⁵ All this pointed to the atoning work of the One to come. All this was understood by Isaiah, and used by him many times. He used it in the vision in Chapter 6. When he confessed sin upon himself and upon all others, he realized the burning, cleansing grace of God: "Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin forgiven" (covered). To put it in modern parlance, Isaiah stood before Jehovah a saved man. His sin was covered by the blood, which is a mixed figure but the meaning of

⁵This is Ezekiel's great teaching. Ezek. 33:1-20. See Jeremiah 31:29.

it is plain. The sin, with all that sin meant, was gone. God had nothing, in the case of Isaiah, against him in this life or in the next life.

Hear him in his preaching: "Therefore by this shall the iniquity of Jacob be *forgiven* [covered] and this is all the fruit of taking away his sin" (27:9). On the other hand, see what he says later (47:11) against wicked oppressing Babylon, "Therefore shall evil come upon thee . . . and mischief shall fall upon thee; *thou* shalt not be able to put it away" (cover it, atone for it). That is to say, all this atonement is God's work. It does not rest with man. Man can only accept what God offers. He has no virtue in himself. ". . . let him," Isaiah admonishes in the last sermon of this volume (27:5), "take hold of my strength, that he may make peace with me."⁶

Preaching.—The emphasis in the first sermon of Volume IV (24:1-23) is placed on universal judgment on universal sin. The sermon begins with that assertion, worked out in a magnificently powerful poem:

Behold Jehovah maketh the earth empty,
And maketh it waste,
And turneth it upside down,
And scattereth abroad the inhabitants thereof.
And it shall be,
As with the people, so with the priest;
As with the servant, so with the master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the creditor, so with the debtor;
As with the taker of interest, so with the giver of interest
to him.
The earth shall be utterly emptied, and utterly laid waste,
—because they have transgressed the laws, violated the
statutes,
Broken the everlasting covenant.
Therefore hath the curse devoured the earth. . . .

The passage (vv. 1-13) continues with pictures of punishments to come to all who have chosen to live in iniquity. The merry-hearted will sigh; there will be bitter drink,

⁶Compare 12:2.

closed houses, crying in the street, desolate cities, destroyed gates.

Still, in the second division (vv. 14-16a), Isaiah as he so often does, reminds the followers of God that there will always be a "remnant," "as the shaking of an olive tree,"⁷ as the gleanings when the vintage is done," that will be faithful. From this scattering come across the earth hearty songs of worship:

These shall lift up their voice, they shall shout;
For the majesty of Jehovah
They cry aloud from the sea. . . .
From the uttermost parts of the earth
Have we heard songs:
Glory to the righteous.

Abruptly the preacher leaves the faithful with their songs of worship. Sin is rampant, he cries in the third division of his sermon (vv. 16b-23). On the sinning, judgment will be swift, terrible, inescapable. "Fear and the pit, and the snare, are upon thee, O inhabitant of the earth."⁸ Man cannot escape: if he runs from the noise of fear he shall fall into the pit; if he crawls from the pit, he will be caught in the snare; for God is moving across the world in judgment. "The earth shall stagger like a drunken man, . . . and the transgression thereof shall be heavy upon it." The host of the high ones, the kings of earth, the evil leaders, shall be punished *upon* the earth; there is judgment for them in this life. Finally, Isaiah gives his repeated word of encouragement to God's followers, "Jehovah of hosts will reign in Mount Zion, and in Jerusalem; and before his elders shall be glory."⁹

In scope and in message, the content of the third sermon of Volume IV contrasts with that of the first. From a warning of universal judgment, the prophet has turned to a song of promise for the faithful of Judah. It is in four parts. The first (26:1-9) is in praise of Jehovah, who de-

⁷See 17:6.

⁸Compare this passage (24:17-18) with Jeremiah 48:43-44. Jeremiah changes the text to apply to Moab.

⁹See 11:10.

fends Jerusalem. The prophet speaks in the present, though clearly what he describes will happen in the future: "We have a strong city; salvation will he appoint for walls and bulwarks."¹⁰ It is made strong because its people have been true, "Open ye the gates, that the righteous nation which keepeth faith may enter in." There the people will dwell in peace, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah forever; for in Jehovah . . . is an everlasting rock." Jehovah has brought low the lofty city, the enemy of Judah, even to be trodden under the feet of the poor and the steps of the needy."¹¹ He will direct the path of his people because *they desire* uprightness and justice. They seek him because "when thy judgments are in the earth, the inhabitants of the world learn righteousness."¹² The preacher has again reminded Judah of the holiness, the righteousness of God, his love for man.

The second division (26:10-15) turns to those who in the presence of righteousness deal wrongfully. From them Jehovah will deliver his people; "*They* shall see thy zeal for the people." They and the gods they worship shall be utterly destroyed and made to perish (cut off); but the nation of the faithful shall be enlarged in strength and in extent, and in it Jehovah will be glorified.

The third division (26:16-19) is a prayer and an answer to that prayer. Isaiah pleads in behalf of God's Chosen People, "when thy chastening was upon them." He pleads as one of them.¹³ "We," he says, "have been in pain . . . *we* have not wrought any deliverance in the earth." To this people, one of whom he is, so desperately stricken, the preacher gives Jehovah's glorious promise in Jehovah's own words:

Thy dead shall live; **my** dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead.

¹⁰See also 60:18.

¹¹The student is constantly aware of Isaiah's consistent interest in social justice.

¹²11:1-9 is a longer version of this passage.

¹³This is true in Volume VIII where the prophet stands with the exiles.

The closing thought (26:20-21) is a bit of simple advice in the light of the rest of the sermon. Judah shall wait faithfully (in her chambers, her doors shut about her) a little moment until Jehovah's indignation is overcast, for Jehovah must cleanse the earth of its iniquity before deliverance can come.

VOLUME V

THE VOLUME OF WOES

Isaiah 28-33

Survey.—In the prophecy of Isaiah, Volume V balances Volume III: the Volume of Woes, the Volume of Burdens. So closely are they related that in Volume V stands another Burden,¹ the Burden of the Beasts of the South, dealing primarily with the unreliability of Egypt. In Volume V, Isaiah having progressed in Volume IV from his consideration of all nations and all ages, continues his severe, straightforward warnings to his own nation, dealing again as in Volume II with political conditions of that day.

The time is still in the Assyrian period; but King Ahaz is dead, and King Hezekiah of Judah is in the first years of his reign. Isaiah's messages include the peoples of both Judah and Israel. In Israel the people and the leaders, even the religious leaders, were drunken, defiant sinners; and they were to be destroyed by a host "of strange tongue." (28:1-13). In Judah the rulers flagrantly scoffed at the most sacred teachings. They claimed to be able to escape through their own ingenuity (the pact with Egypt, which they counted on to shield them from destruction, death and Sheol) the results of their wickedness. They made lies their refuge, they boasted, and when the overflowing scourge came it would not reach them. This attitude toward government called forth one of the preacher's mighty outbursts of impending grace and judgment.²

The same general truths were expressed with reference to the religious situation. The formal worship in Ariel (Jerusalem), Isaiah charged, was wicked and blind. Within a year Jerusalem was to be besieged with "posted troops," but through God's intervention the siege would pass away

¹It is remembered that in Volume III were two Burdens of Babylon.

²Compare 28:17 with 2 Kings 21:13.

as a dream (29:1-8). Wise men would be able to understand this, but the blind and drunken of Judah would be unheeding³ (29:9-14) because their hearts were removed from God. They could not understand even the "marvelous work," "the wonder" he would do among this people. Those who try to hide their counsel from Jehovah, Isaiah reminds his hearers, act absurdly: Jehovah knows them as the potter knows his clay. Man cannot deceive God. If grace come or if judgment come, either will grow not from the devices of sinners but from Jehovah; the wicked, under God's plan, are to be cut off. (29:15-24)

The policy of King Hezekiah was to free Judah from the yoke of Assyria by forming alliances with other nations, especially Egypt, just as Ahaz had sought help against Israel and Syria from Assyria. The prophet's message here is a powerful elaboration of his message there. Again he warns Judah against going to man for help: "to the law and to the testimony" he had exhorted his countrymen during the reign of Ahaz; "Now," he explains to the nation under Hezekiah, "the Egyptians are men, and not God, and their horses flesh, and not spirit (31:3). . . . Turn ye unto him from whom ye have deeply revolted, . . . And the Assyrian shall fall by the sword, not of man; and the sword, not of men, shall devour him. . . . And his rock shall pass away by reason of terror . . . saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem" (31:7-9). This concise but detailed counsel, that Judah trust to no earthly power; instead, to Jehovah the Deliverer, is the key to Volume V.

Look now at the woes; there are six of them in the six chapters;⁴ they indicate the trend of the subject matter:

1. "Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine," (28:1). This is the old warning against wicked rulers.

³Refer to 6:9-10.

⁴Isaiah has already pronounced "woes" in his prophecy. See Isaiah 3:9-11; 5:8-11, 18, 20, 22; 10:1; 17:12; 18:1.

2. "Ho Ariel,⁵ Ariel, the city where David encamped! add ye year to year; let the feasts come round (29:1). Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them" (29:13). Here the warning against perfunctory or insincere worship is repeated.

3. "Woe unto them that hide deep their counsel from Jehovah, and whose works are in the dark" (29:15); this warning is against wilful transgression of God's law.

4. "Woe to the rebellious children,⁶ saith Jehovah, that take counsel, but not of me" (30:1). This warning is against the teachings of idolatrous priests. The Immanuel is called Counsellor, the teacher of divine things, prophet.

5. "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah" (31:1). With the preceding (the fourth) woe, this clear warning sounds the keynote of Volume V.

6. "Woe to thee that destroyeth, and thou wast not destroyed" (33:1). A grim prophecy of destruction addressed to Assyria is here, Assyria the nation to which Judah paid tribute, which demanded the surrender of Jerusalem, which devastated the land, the nation Jehovah had chosen to be the rod of his anger and would, in turn, break.

The volume is not without its look beyond the present to the future, its reminder that in time deliverance and preservation will come to the faithful. The Deliverer is a foundation stone Jehovah has laid in Zion (28:16); he is a king who will reign in righteousness, a man who will

⁵Ariel means "hearth of God."

⁶Compare 1:2. Remember the word "children."

be a refuge for the deprived (32:1-2); a king in his beauty (33:17) among a quiet people (33:20). Jehovah is gracious; his grace triumphs over sin and in spite of sin: a glorious consummation to a solemn, glorious message.

Theology.—Three passages in the Volume of Woes refer, as was seen in the *Survey*, to the God-man. Since the first prophecy of his coming as a sign from Jehovah to Ahaz, the people of Judah are reminded from time to time that the Immanuel, the God-with-us, will provide for them, when they are ready for it, salvation. From the first his promised status is that of kingship. He is to be a righteous ruler. “Of the increase of his government . . . there shall be no end, upon the throne of David . . . to uphold it with . . . righteousness” (Volume II, 9:7); “And a throne shall be established in lovingkindness, and one shall sit thereon . . . in the tent of David, . . . swift to do righteousness” (Volume III, 16:5). He is to be in touch with the spirit of God, “the zeal of Jehovah of hosts” (9:7); “. . . the spirit of Jehovah shall rest upon him” (11:2). His earthly work includes the defeat of all sin, even of death (Volume IV, 25:7-8).

In this volume the attributes of kingship in the God-head are repeated, and the salvation element of the Immanuel’s work is emphasized. “Therefore thus saith the Lord Jehovah, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste” (28:16). The corner-stone on which all salvation, all remedy from sin, is laid is placed by Jehovah; men who rely on the safety thus provided will be sure, will not be impatient for the working out of God’s plan.

The second passage (32:1-8) is long and remarkable; beginning with the kingship of the Deliverer, the prophet describes the many benefits of righteous government for the governed.

Behold a king shall reign in righteousness,
And princes shall rule in justice (v. 1).

This righteous government stems from a man, who confers benefits on those who accept his law.

And a **man** shall be as in a hiding-place from the wind,
And a covert from the tempest;
As streams of water in a dry place,
As the shade of a great rock in a weary land (v. 2).

Whoever accepts this protection, as afforded by this man, will know the truth.

The eyes of them that see shall not be dim,
And the ears of them that hear shall hearken.
And the heart of the rash shall understand knowledge,
And the tongue of stammerers shall be ready to speak plainly (vv. 3-4).

What of unworthy leaders in this kingdom of righteous rule?

The fool shall be no more called noble,
Nor the churl said to be bountiful.
For the fool will speak folly, and
His heart will work iniquity. . . .
To utter error against Jehovah,
To make empty the soul of the hungry,
And . . .
The instruments of the churl are evil:
He deviseth wicked devices to destroy the meek with lying words,
Even when the needy speaketh right.
But
The noble deviseth noble things;
And in noble things shall he continue (vv. 5-8).

This, then, is a part of what righteous God wants to provide for men: peace, safety, honest, clear-seeing government, and he will provide it through a man who is as the shade of a great rock in a weary land.

The third passage (33:17-24) carries the teaching further. There will be a cleansed land, "Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up." There the King will reign in his beauty; the King who is also Almighty God

and Prince of Peace, the Immanuel, on whom the spirit of Jehovah shall rest, will abide in majesty. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king, *he will save us.*" Three of these expressions, Judge, Lawgiver, Saviour, are formed with participles; and participles denote continuous, perpetual action. That is, Jehovah as judge always administers affairs in life, the decisions pertaining to these affairs having already been reached. As lawgiver he sets out laws by which men are forever to be guided; the word signifies cut into rock or etched into copper, there to stay; these laws have permanency. Saviour, here, is from the verb which means to deliver from bondage or imprisonment; the subject, as the reader can see, is in this phrase expressed: "*he will save us*"; he, God, works out man's salvation, continues to work it out. King, in this passage, is a noun, a name having something of the same idea as Adonai in 6:1, signifying being a king, occupying that office, ruling with authority. Judge, Lawgiver, King, and because he is these, he is also a Saviour.

In this kingdom, under Jehovah's provision, Isaiah says finally, "And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity."

So, the student comes again to the attitude of Holy God in man's salvation. In Volume III discussion of this point was based on the word "*loving-kindness.*" In this volume are *grace* and *tender compassion*. It must be kept in mind that these expressions describe qualities in God, qualities without which there could be no possibility of salvation for man.

1. *Grace*—This word literally means to be favorable toward, hence to be gracious toward. When used of God, it points to his favor upon man in his guilt under sin. The point of emphasis is upon *guilt*. God has this attitude because he himself is gracious, full of grace. "Therefore will Jehovah wait, that he may be *gracious* unto you. . . . He will surely be *gracious* unto thee at the voice of thy cry" (30:18-19). "O Jehovah, be *gracious* unto us; we

have waited for thee; be thou our arm every morning, our salvation also in the time of trouble" (33:2).

The prophet is speaking in both passages of the storm upon man in the *fact* and the *guilt* of sin. The call and the acknowledgment both are that Jehovah knows man's guilt and that he extends his favor on behalf of man, who is otherwise "undone" in his guilt.

2. *Tender compassion*—"Therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have *mercy* [tender compassion] upon you" (30:18). The word translated *mercy* here is not the word translated *loving-kindness* in 16:5, and discussed in that section; the word used here means *tender compassion*, and primarily means to glow, to be warm, gentle, sympathetic, compassionate. When used of God this word is the most tender of all words expressing his holy love. It more nearly expresses the mother love, the tenderness, the solicitude of the mother even before the birth of her child. As the mother tenderly guards her baby, so tender and solicitous is God. When the question of man's sin, guilt, misery, and *need* enters, this represents God as reaching after man in infinite pity. The emphasis is upon man's *need*; the heart of God is in touch with man in his great need. Isaiah uses the word again and again in his prophecy. "For a small moment have I forsaken thee [Israel]; but with great mercies [tender compassions] will I gather thee" (57:7). "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy [tender compassion] upon him. . . ." (55:7).

These words, graciousness (grace) and tender compassion, together with loving-kindness, already discussed, and the basic word love, to be discussed later, are expressive of the holiness of God, the outreach of that holiness, the holiness which must and does establish a standard of righteousness, which standard demands that man meet the requirements of holiness. But man is under sin, and therefore unable to satisfy the demand.

In this volume, the prophet recurs to the doctrine of what God the Redeemer does to enable sinning man to satisfy the demands of holiness. Look at the word *to bind* or *to bind up* in this passage, “. . . the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people” (30:26).⁷ The figure is of a physician who binds up that which is broken. Man is broken, disabled, by sin; God the physician binds up the wound, heals it.

Righteousness has been seen, therefore, in two relations, or results, as it comes in contact with man: a righteousness that makes for or results in judgment; a righteousness that makes for or results in salvation. The result in both cases depends upon acceptance by every man, every individual. This the great preacher understood; this in all his preaching he stressed. The results of judgment and of salvation both are in his sermons. He speaks with solemn certainty.

Preaching.—One of the best places in the Old Testament to find apt and ready sermon outlines is in this volume. Religion is here applied to life as it was being lived before the eyes of the hearers. In these chapters the preacher is seen at his best, dealing religiously with politics and politicians.⁸ In the midst of wickedness that permeated every stratum of society he rebukes, advises, threatens, promises, almost in spite of himself. Life is essentially the same through the ages. For this very hour today’s preacher can find texts here. Only one of the five sermons (Chaps. 28-33) of this volume will be studied; it is chosen because it illustrates certain of Isaiah’s theological doctrines as well as his fearlessness and certainty in criticising powerful foreign nations and the policy of his own faithless people. The sermon comprises Chapter 30 and is in three main parts. The first deals with the futility of the alliance with Egypt against Assyria; the second with the promise that Jehovah will be gracious to his people; the

⁷See also 61:1 and Ezekiel 34:4-16.

⁸Isaiah was not afraid of contemporary politicians. See his strictures in 22:15-25.

third with the destruction of the Assyrian hosts through the power of Jehovah.

The first part has two divisions (1-5 and 6-17), the first of which is the "woe" pronounced on the rebellious children that "take counsel but not of me; and that make a league, but not of my Spirit, *that* they may add sin to sin, that set out to go down into Egypt, and have not asked at my mouth" (30:1-2). A nation leagued with God, he pleads with his hearers to remember, will not need Egypt; and the strength they hope to gain from Pharaoh shall be, he warns, but shame, confusion, reproach. Plain speaking this, in the face of a popular military alliance with a strong nation.

The second division is the "Burden of the Beasts of the South." Judah will send treasures (notice again, in 30:6-7, Isaiah's circumstantial knowledge of his world) to Egypt, but Egypt's policy is to promise help and to withhold it in time of stress. "I have called her," Isaiah says scornfully, "Rahab that sitteth still." If Judah puts her trust in such nation rather than in God,

It is a rebellious people, lying children,
Children that will not hear the law of Jehovah;
That say to the seers, See not;
And to the prophets, Prophecy not unto us right things,
Speak unto us smooth things,
Prophecy deceits,
Get you out of the way, turn aside out of the path,
Cause the Holy One of Israel to cease from before us.

They do not want, the preacher cries to them, truth and salvation.

And a righteous God will bring judgment on them: "*Because* ye despise this word, *and trust* in oppression and perverseness, and *rely* thereon; *therefore* this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant." It shall be completely broken, he warns, not any usable shred of it left. Only God can save Judah, and he will do it only in his own way. "In returning and rest shall ye be

saved; in quietness and confidence shall be your strength. And ye would not" (Isaiah 30:13-15).

Yet, the preacher comforts in the second division (vv. 18-26) of his sermon, interrupting, as was his wont, a prophecy of God's impending judgment with the reminder of God's mercy, "therefore will Jehovah wait, that he may be *gracious* unto you . . . : for Jehovah is a God of justice." The emphasis here is on the graciousness of God's love that is a part of the necessity of cleansing judgment. "And though the Lord give you the bread of adversity and the water of affliction, . . . thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying, This is the way, walk ye in it." A word of conscience, of the demonstrated providences of Jehovah, of Isaiah's preached message is urgent: "This is the way, walk ye *in* it." The emphasis is on the preposition. This is Jehovah's way to salvation, to holiness, to safety and peace and joy. Walk *in* it, not around it or by it or near it. Walk in it, and know the futility of idol worship. Walk in it, and know well-being and freedom from menacing enemies. Walk in it and know a great light, ". . . the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold . . . in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound" (v. 26).

The third division (27-33) tells of the fate of the army which Judah hoped to hold from her gates by the fruitless alliance with Egypt. *God* will deal with Assyria, "Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke; his lips are full of indignation . . . and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction" (v. 27). Thus will Jehovah break his rod when it is of no further use to him. There will be irresistible, to the Assyrian, perhaps incomprehensible destruction, "the flame of a devouring fire, with a blast, and tempest and hailstones."

Then Judah will sing again, because she is faithful and delivered from her enemy, according to promise. "For through the voice of Jehovah shall the Assyrian be dismayed . . . and in battles with the brandishing of his arm will he fight with them." No human device and no human being can stand against God's power. As the king of Babylon shall in due time descend to Sheol, hopeless, so the King of Assyria shall in his time lie on his funeral pyre in Topheth, a valley in which there had been idolatrous human sacrifices, and "the breath of Jehovah, like a stream of brimstone, shall kindle it."

VOLUME VI

A SECOND VOLUME OF GENERAL JUDGMENT AND PROMISE

Isaiah 34 and 35

Survey.—Volume VI bears the same relation to the Volume of Woes that Volume IV bears to the Volume of Burdens. In both cases the preceding chapters deal primarily with contemporary history, while the following are general, and in a way timeless, in their teaching. Isaiah's trend has been always from specific to general: from life as it was around him, its sins, its certain end, to those characteristics in other nations, in all nations of all times.

In this volume the prophet returns to his strictures upon all nations, "For Jehovah hath indignation against *all* the nations, and wrath against *all* their host; he hath utterly destroyed them" (34:2). The nation Isaiah singles out as representative is Edom, Edom whom the watchman in the Volume of Burdens advised "Turn ye, come" (21:12). Edomites were descendants of Esau, and the nation had been from the first an enemy to the descendants of Jacob, especially to the spiritual element in Israel's life. Always gross, sinful, materialistic, she is now the type nation marked for destruction, the type of all sinful nations of all times. Following this condemnation, the prophet returns to the prophecy he had made following the first Burden of Babylon in Volume III (Chapter 14): the return of God's Chosen People, their cleansing completed through punishment, from exile to Zion. And, as with the prophecy concerning judgment, this promise of salvation seems to extend past Judeans and Zion to all God's faithful and their final home.

Of the two chapters, the first deals with judgment. The usual roster of sins is not here; the volume opens with startling declarations of judgment based upon a more

startling declaration of judgment having already taken place in heaven. Jehovah has indignation against all nations and has delivered them to destruction, "the mountains shall be melted with their blood" (34:1-3). The host of heaven, too, shall be dissolved, the heavens rolled away (v. 4). All the universe known to man, earth and heavens, will be destroyed. *Because the sword of Jehovah has drunk its fill in heaven* (v. 5), Jehovah's sword shall fall on Edom, and on the people of God's curse: "Jehovah hath a day of vengeance, . . . for the cause of Zion" (v. 8). The details of the judgment are vividly described, even the beasts of destruction which shall be gathered by Jehovah's Spirit (v. 16), and which shall possess the land.

Chapter 35, in contrast, is of glorious promise, stretching far into the future, throbbing with messages of blessing and salvation. No more privation, no more illness, no more fear; the redeemed shall walk a highway of holiness, shall return with singing; and sorrow and sighing shall flee away.

Theology.—This short volume is as puzzling as anything in the entire book of Isaiah. In it are passages similar to passages in Volume VIII, so that the tone seems more Babylonian than Assyrian. Especially is this true in the descriptions of the thirty-fifth chapter: a desert becomes fertile and well watered, diseases peculiar to a desert people are healed, a highway runs across a place that might be, but is not, menaced by desert beasts; it is well marked for the wayfaring man—such a highway, through a desert, the exiles from Jerusalem should one day follow, returning from their captivity in Babylon.

The judgment pronounced in Chapter 34, though it is said to fall specifically on Edom, seems to be the final judgment. There has been commotion in all the universe because of God's indignation, and the nations are destroyed in this life. But, Isaiah teaches here again, judgment on sin will also extend into the life to come. Notice in the following passages the words *destroy* and *curse*. They

mean, really, to shut in; to enclose; to devote, either to blessing or judgment, generally the latter.

Come near, ye nations to hear,
And hearken ye peoples of the earth. . . .
For Jehovah hath indignation against all the nations,
And wrath against all their host;
He hath utterly destroyed [devoted, shut in] them;
He hath delivered them to the slaughter (34:1-2).

This looks like a scene enacted entirely on earth; but verse 5 says the sword of Jehovah had "drunk its fill in heaven;" *therefore*, it came upon the people of his curse (devotion) to judgment.

Behold, it shall come down upon Edom,
And upon the people of my curse, to judgment.

The price first paid in heaven will fall in judgment upon those who reject the price, the judgment reaching here and beyond. The prophet again has used an expression involving two worlds, and the word is still so used by Mohammedans to call down a curse, reaching earth and hell, upon "infidel dogs," to them desperate sinners.

Though the purpose of the volume seems to be to prepare the hearer for the revelations of Volume VIII (Volume VII is a historical narrative connecting the first part of Isaiah's prophecy with the last), in the content are two passages which, though in mighty contrast, seem to refer to the work of the Immanuel. They are remote in statement, but are of sufficient importance to be worthy of reverent attention.

Chapter 34, of course, deals with God's judgment: (1) on all nations, (2) in heaven, (3) upon Edom as an arch-type of all nations. At the close of the passage, quoted above, relating the evidence of Jehovah's anger on earth and in heaven, the prophet declares a reason for Edom's fall, using Jehovah's words, "For [Because] my sword hath drunk its fill in heaven" (34:5). The verb is in the perfect; and the passage seems to say that before the judg-

ment of Jehovah fell upon all nations it had already fallen in heaven. That is, it had fallen, as Delitzsch puts it, in the domain of the Godhead. God was then satisfied, and the nations had only to come to him and in this satisfaction escape his judgment. But they had rejected the judgment which was *provisional* for them, had persisted in sin, and now judgment falls on them too. What is there here, if not the "lamb slain before the foundation of the world"? Compare Christ's own words in teaching the parable of the talents, "Come, ye blessed of my Father, inherit the kingdom prepared for you *from the foundation of the world*" (Matthew 25:34), and Paul's exhortation to Timothy, "suffer hardship . . . according to his own purpose and grace which was given us in *Christ Jesus before times eternal*" (2 Timothy 1:9).¹

This interpretation is strengthened by the glorious contrast of the picture of salvation and its results as described in Chapter 35. Nothing in Isaiah is more splendid than this passage. It extends through blessed, changing scenes to the marvelous promise, "and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads" (v. 10). The emphasis is on ransomed and everlasting. How ransomed if not through the atonement wrought where Jehovah's sword drank its fill in heaven? Why has Isaiah repeated, since he heralded the sign to Ahaz, that the only way back from sin to Jehovah is through the Immanuel? The student will see that the function of the God-man is increased from that of king and prophet (as revealed in Chapters 9, 16, 32, 33) to that of priest. He is not only King, in his beauty, and Counsellor, but also Mediator. Further, he is Mediator because *in himself* he is the sacrifice for offering. Thus the prophet makes full preparation for the teaching of the last great section of the book.

Preaching.—Volume VI is one mighty sermon worked out in tremendous contrast and in magnificent phrasing. It is addressed to the nations, "Come near, ye nations, to *hear*;"

¹See also 1 Peter 1:18-20 and Titus 1:1-3.

then follow those passages, already studied, dealing with the awful and complete annihilation of the universe; the disturbance in heaven; the cryptic statement that Jehovah's sword has drunk its fill in heaven; the details of the horror that will fall on wicked Edom as type nation. "Their land shall be drunken with blood" for the cause of Zion; the streams of Edom shall be turned into pitch; the dust to brimstone; the land to burning pitch; the smoke thereof shall go up forever and ever; the land shall lie waste; over it Jehovah will "stretch the line of confusion, and the plummet of emptiness;"² and it shall be possessed by wild beasts and wild birds. Isaiah names them: pelicans, ravens, owls, porcupines, jackals, wolves, dart-snakes, kites, each with his mate "... for my mouth, it hath commanded, and his Spirit, it hath gathered them."

The preacher turns abruptly to promise, the repeated promise to the faithful remnant, the promise of the return of the exiles. The land, in contrast to the desolation of Edom, shall be fertile (35:1-2). "The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: *they* shall see the glory of Jehovah, the excellency of our God."³

God's people are encouraged, because the God of vengeance will come with salvation (vv. 3-4). "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and *save* you."

Great blessings will follow (6:10): the blind, the deaf, the lame, the dumb shall be healed.⁴ The desert shall have

²Isaiah used this figure in 28:17. It is also in 2 Kings 21:13; Amos 7:7-9 has a plumb line; and Lamentations 2:8 has a line.

³Isaiah seemed well aware of both the blessings and the disasters to be brought to the earth itself through God's providences. See 4:2; 7:23-25; 11:15; 13:10; 13:19-22; 15:7 ff; 24:1; 27:10; 32:13 ff. and 65:21 ff.; 43:20; 55:12-13.

⁴Compare 29:17-18; 30:23-24; 32:3; 33:24; 42:7-16.

pools and springs of water and grass with reeds and rushes. "And a highway shall be there, and a way," the way of holiness, no uncleanness there; a way of safety, no ravenous beast there; the way of salvation, the *redeemed* shall walk there; a way so plain that the way-faring man, though a fool, shall not err therein; a way of everlasting joy, the ransomed shall return with singing, and everlasting joy shall be upon their heads.

VOLUME VII

THE VOLUME OF HEZEKIAH

Isaiah 36-39

Read also 2 Kings 18-20 and 2 Chronicles 29-32

As suddenly as he projected his message into the future in Volume VI, the preacher now returns to contemporary history in Volume VII. The opening words definitely date this volume: "Now it came to pass in the fourteenth year of King Hezekiah." That is, the events of the first episode began to take place at approximately 714 B.C. Those of the second episode took place earlier.

The volume recounts two historical events, and in the recital the student finds much of Isaiah's familiarly repeated theological teachings. The first event includes the episodes leading up to the destruction of the Assyrian army on its invasion of Judah, and the subsequent death of its aggressor king, Sennacherib.

By the conduit of the upper pool in the highway of the fuller's field near Jerusalem, the place where once Ahaz definitely chose an alliance with Assyria to a sign from Jehovah (7:3-13) stood an ambassador from the king of Assyria, "with a great army." His title was Rabshakeh, and he chose to reason with Hezekiah's ministers before he stormed the city. Assyria has taken Philistia and "all the fortified cities of Judah," he reminds them; he would like Jerusalem to surrender without invasion; there is no reason why the city should hope to hold out against his might.

Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trusteth? I say, thy counsel and strength for the war are but vain words: now on whom dost thou trust, that thou hast rebelled against me (v. 4)?

Egypt is a bruised reed, he goes on to say, agreeing with Isaiah's earlier warning against any virtue in this alliance,

“whereon if a man lean, it will go into his hand and pierce it; so is Pharaoh king of Egypt to all that trust on him.” Egypt cannot help. What about other help? Hezekiah had destroyed altars erected to heathen gods in Judah during the reign of Ahaz; he had even destroyed the brazen serpent that Moses had made because the people had been burning incense to it.¹ Rabshakeh based on this action, either intentionally or not, an erroneous conclusion: Jerusalem did not worship Jehovah:

But if thou say unto me, We trust in Jehovah our God: is not that he, whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar? (v. 7).

In the hearing of the populace, listening on the wall, the parley goes on in the Jew's language, well calculated to destroy what confidence the people had in their leadership. If Jerusalem will give pledges to his king, Rabshakeh will give Hezekiah two thousand horses “if thou be able on thy part to set riders upon them.” Egypt will not furnish so much; and, as for Jehovah, he is helping Assyria, he has “said unto me, Go up against this land and destroy it.” The envoy mixes then for the sake of the populace warnings with promises:

Let not Hezekiah deceive you; for he will not be able to deliver you; neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us: . . . thus saith the king of Assyria, Make your peace with me, . . . and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards (vv. 13-17).

Gods fall before the Assyrian host Rabshakeh continues:

Beware lest Hezekiah persuade you, saying, Jehovah will deliver us.

¹2 Kings 18:4 and 2 Chronicles 31:1.

Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria?

Who are they among all the gods of these countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand? (v. 20).

The speaker evoked no response from his auditors; but Hezekiah's ministers returned to him despairing, their clothes rent; and Hezekiah sent to Isaiah. Isaiah had warned him against the alliance with Egypt, Isaiah the teacher of social justice, the hater of wicked rulers, the patriotic, clear-sighted citizen of Judah, the friend and adviser of kings, the prophet who had seen God and had brought God's word to Judah. Yes, Isaiah had foretold the futility of the alliance with Egypt. "This is a day of trouble," the king mourned, "and of rebuke." His only hope is that Jehovah will punish the defiance the king of Assyria has shown the living God; and Isaiah, after prayer, told Hezekiah that Assyria would be turned from Jerusalem. When Rabshakeh returned to his king, Sennacherib was warring against Libnah. He would, though, he sent word, return against Jerusalem; Jerusalem was merely unfinished business; Jehovah could not help; gods had proved in other lands less strong than the king of Assyria, "Have the gods of the nations delivered them which my fathers have destroyed?" This time Hezekiah himself went to Jehovah; he based his plea on Jehovah's omnipotence, "Of a truth, Jehovah, the kings of Assyria have laid waste all the countries and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone. . . . Now, therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that thou art Jehovah, even thou only" (v. 18).

And Isaiah brought another message. Assyria eventually will be destroyed. She has "shaken her head" at God, defied, blasphemed, relied on her own strength, derided an alliance with Egypt, "Because of thy raging against me, and because thine arrogancy is come up into mine ears,

therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest" (37:29). Of this there will be a sign; and to this Jehovah adds the comfort Isaiah has recurrently brought the faithful, "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. . . . The zeal of Jehovah of hosts will perform this" (vv. 31-32). As for the king of Assyria, he shall do no hurt in Jerusalem; he too shall return by the way he came, "For I will defend this city to save it, *for mine own sake*² and for my servant David's sake" (v. 35).

And the angel of Jehovah went forth
 And smote in the camp of the Assyrians
 A hundred and fourscore and five thousand. . . .
 So Sennacherib king of Assyria
 Departed, and went and returned, and dwelt at Nineveh.
 And it came to pass, as he was worshipping in the house
 of Nisroch his god
 That Adrammelech and Sharezer his sons smote him with
 the sword;
 And they escaped into the land of Ararat.
 And Esar-haddon his son reigned in his stead (37:36-38).

The second historical account tells of the embassy from Babylon and Isaiah's prophecy after its departure (38-39). While Assyria was still dominant,³ King Hezekiah became very ill. To him God sent Isaiah with a message, "Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live." But Hezekiah was unwilling to die; he refused to accept God's decision; he reminded Jehovah that he had as king walked before him in truth, that Jehovah had forgiven his sins, that he wanted more years as king; and Jehovah sent Isaiah with a second message, ". . . behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city." To the message God added a material, physical sign; and Hezekiah made to him a prayer of thanksgiving for his personal recovery.

²This phrase recurs in Volume VIII: 43:25 to 48:9.

³The order of the two incidents is not chronological. The first closes the Assyrian part of the prophecy; the second introduces the Babylonian.

It is a circumscribed song-prayer. Hezekiah gives in it no evidence of understanding Isaiah's teachings concerning the Immanuel. Though he does seem to realize God's love and God's forgiveness of his past sins, "Thou hast cast all my sins behind my back" (38:17); he does not understand redemption from sin, and he does not understand the resurrection. He rebels against going unto the gates of Sheol in the noontide of his years. "O Lord," he prays, "by these things men live; And wholly therein is the life of my spirit: Wherefore recover thou me, and make me to live" (38:16). . . . "For Sheol cannot praise thee, death cannot celebrate thee: They that go down into the pit cannot hope for thy truth" (38:18).

As a result of this sickness and recovery, the king of Babylon sent to Hezekiah letters and a present. Before them the king paraded his treasure. Isaiah itemizes it: silver, gold, spices, oil, armor; "There was nothing in his house, nor in all his dominion, that Hezekiah showed them not." The mischief was done. This event had in it that which pointed to the captivity of the Jews in Babylon, and which Isaiah used as the foundation for the consolation and hope of deliverance of Volume VIII. Judah is to go captive to Babylon. In Isaiah's next interview with Hezekiah, the prophet's last personal appearance in the prophecy, he is stern, uncompromising, despairing.

What said these men? and from whence came they unto thee?

They are come from a far country unto me, even from Babylon.

What have they seen in thy house?

All that is in my house have they seen: there is nothing among my treasures that I have not showed them.

Hear the word of Jehovah of hosts: Behold, the days are coming, when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon (39:3-7).

So Hezekiah's prayer for life was answered. He was a good king, God-fearing, but he had not faith enough in omnipotent, omniscient God. "Behold," Isaiah had once taught Judah, "I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not be in haste" (28:16). Hezekiah's prayer for life was answered; because it was, he at once showed ambassadors from Babylon that in Judah were treasures worthy of conquest. There was a more immediate, grim consequence: three years later was born Manasseh, who at the age of twelve succeeded his father. He reigned longer than any other king of Judah, and was more wicked; his early reign was a disgraceful series of crimes and idolatries, resulting in a long Babylon captivity. Judah has not been since Manasseh's time a great nation. Even his late repentance and his effort, after his release from Babylon, where the king of Assyria had sent him, to re-establish in Judah the worship of the living God could not restore what he in his youth had destroyed. His son Amon was as evil a king as he.⁴

If the book of Isaiah had closed with Volume VII, the outlook, so far as the message of Isaiah had gone, would have been gloomy indeed—like the message of the Pentateuch without the book of Deuteronomy, or the message of the New Testament without the book of Revelation.

⁴For the reigns of Manasseh and Amon, see 2 Chronicles 33 and 2 Kings 21.

VOLUME VIII

THE VOLUME OF COMFORT

Isaiah 40-66

Survey and Introduction

General Survey.—The work of the great prophet on behalf of his own time was now done. It had been a mighty work, long, faithful, skilful, clear-sighted, shaped to the requirements Isaiah had received in his vision of the Lord in the year that king Uzziah died. The student has seen that repeatedly Isaiah's messages pointed at the evils and sorrows of his own world, transcended those circumstances. The prophet saw trials, struggles, sin, and judgment for Judah; he saw also hope and promise of deliverance. Jehovah will break his rod; Moab will be destroyed; the gain of Tyre will be used for the holiness of Jehovah; men will cast away their idols of silver and gold to moles and bats; corrupt Shebna will be denuded of place and power; Israel will return over a desert away from captivity; Jerusalem will be a mighty city. These and other such prophecies were, many of them, fulfilled while Isaiah lived. But there were others concerned with hope and deliverance which, whether Isaiah realized it or not, dealt with a distant future. A virgin will bear a son and will call his name Immanuel; a throne will be founded in loving-kindness, and one will sit thereon in the tent of David; the bear and the cow will feed together; "a man" will be as the shade of a great rock in a weary land; the ransomed of Jehovah will return with singing to Zion, and everlasting joy will be on their heads. But the dip into the future in the first seven volumes is only preparatory to the sweep in the eighth. Here, the present recedes, the future unfolds, the prophet enters into the future, and on future events he builds everlasting promises.

Isaiah has, as the student knows, already foreseen and foretold the Babylonian exile. The material of the Assyrian period closed with the foreboding of that hopeless prophecy. But Isaiah has never left Judah without hope. Over and over from the very first, he has preached the preservation, the survival, the burgeoning and the fruitage of a faithful remnant. That promise was a part of his vision of God, and that promise he gives as his final word to the Babylonian captives. He stands, in his message, among them a century and a half or two centuries later. He tells them that they are God's Chosen People; they will accomplish his preordained mission for them; for his own sake, God will bring them back to their own land and home. Their earthly deliverer, God in his providence will bring from Persia; his name will be Cyrus. The message is for them; purposely, it seems, Isaiah effaces himself; not once does he call attention to his qualifications, his name; who he is does not matter; the message is all that matters. Selflessly, he gives God's promise in all its glory to the exiles of Judah. "Comfort ye, Comfort ye," he cries to them across the years.

And, as has been the case again and again, what starts as a message circumscribed by time and place and events grows in Isaiah's vision to promise, timeless, eternal. Out of the Babylonian captivity and deliverance, the prophet saw unfold the plan of redemption from sin as no other Old Testament writer saw it. He predicted the coming, the suffering, and the triumph of the Lord as if he himself had stood at the foot of the cross. He saw the progress of the gospel among all peoples to the end of the ages, and the final separation of the righteous and the wicked. This larger view was also the rich comfort and hope of the exiles. The deliverance promised meant not only deliverance from exile; it meant the final doom of the wicked, and it meant a final home for the righteous—new heavens and new earth. Here is theology unfolded to the consummation. So sure is the vision, that the emphasis is placed now here, now there, in order that the hearer or reader

can comprehend its unfolding in its entirety and in its divine human relations.

In structure, Volume VIII is a poem, or a series of poems, the most majestic ever written. It is divided, as was seen in the General Introduction, into three parts, each part emphasizing a special theme or doctrine; but their content is interlocking, and in many places there is a blending of thought in more than one division. Here a truth is stated in a sort of preparatory way; there it is gathered up and unfolded; just so were the bases laid in Volumes I through VII for the doctrines of God and of the priesthood of the Immanuel, which are fully developed in Volume VIII. The careful student sees progress and development run through the prophecy, as a master moved by the Holy Spirit thinks and writes.

The chief divisions of this Volume are: (1) the *doctrine of God* moving mainly through certain chosen personalities (40:12 through Chapter 48); (2) the *doctrine of salvation*, primarily through the Suffering Triumphant Servant of Jehovah (49:1 through Chapter 57); (3) The *doctrine of the last things* (58:1 through Chapter 66). Each of these sections closes with a reminder that righteous God will judge the wicked. In 48:22, after predicting the downfall of the gods of Babylon and then of Babylon herself (Chapters 46 and 47), after rebuking the unfaithful of Israel, "Oh that thou hadst harkened to my commandments! then had thy *peace* been as a river" (48:18), the prophet closes the division with the warning, "*There is no peace, saith Jehovah, to the wicked.*" In 57:19-21, after the material dealing with the work of the Suffering Servant of Jehovah, Isaiah exclaims, "*Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.*" The last section, after ecstatic descriptions of the glorified Zion, the new heavens and the new earth, closes with a final reminder for the persistently wicked of all ages. "And they [the righteous]

shall go forth, and look upon the *dead bodies of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched*;¹ and they shall be an abhorring unto all flesh [all redeemed]'' (66:25).

Introductory Verses.—The exquisite poetry of the first eleven verses of Chapter 40 serves as a general introduction to Volume VIII: there is, Isaiah says in the beginning, grace for the exiles, work for them, assurance, and hope. George Adam Smith² interprets the four divisions of this preface as four voices sent by God to startle hearers into giving heed to his offer of comfort.

1. Comfort ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her
That her warfare is accomplished,
That her iniquity is pardoned,
That she hath received from Jehovah's hand
Double for all her sins.

Here (vv. 1-2) is the voice of *Grace*, the subjective assurance of coming redemption, always first in experience.

2. The voice of one that crieth,³
Prepare ye in the wilderness the way of Jehovah;
Make level in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low;
And the uneven shall be made level,
And the rough places a plain:
And the glory of Jehovah shall be revealed,
And all flesh shall see it together;
For the mouth of Jehovah hath spoken it.

This (vv. 3-5) is the voice of *Providence*; knowledge and experience put men to work to realize the redemption that is promised.⁴

3. The voice of one saying, Cry.
And one said, What shall I cry?
All flesh is grass,

¹Compare 1:31.

²"Isaiah" in *Expositor's Bible*.

³John the Baptist identified himself with this voice in John 1:23.

⁴Compare Matthew 3:1-3.

And the goodness thereof
Is as the flower of the field.
The grass withereth, the flower fadeth,
Because the breath of Jehovah bloweth upon it;
Surely the people is grass.
The grass withereth, the flower fadeth,
But the word of our God shall stand forever.

Here (6-8) is the voice of *assurance*, the word of God that will stand forever.

4. O thou that tellest good tidings to Zion,
Get thee up on a high mountain;
O thou that tellest good tidings to Jerusalem,⁵
Lift up thy voice with strength; lift it up, be not afraid,
Say unto the cities of Judah,
Behold, your God!⁶
Behold, the Lord Jehovah will come as a mighty one,
And his arm will rule for him;
Behold, his reward is with him, and his recompense
before him.
He will feed his flock like a shepherd,
He will gather the lambs in his arm,
And carry them in his bosom,
And will gently lead those that have their young.

Zion-Jerusalem (9-11) will be a voice of Hope, a herald, a servant city to the other cities of Judah, with a message of deliverance, a message from Jehovah a mighty king, Jehovah a tender shepherd.

Grace, providence, assurance, hope. This is the foundation of comfort to a people who turn to God with the whole heart;⁷ it is the message which Isaiah gave to his own age; the message which he gave also to the future.

⁵A preferable translation is: "Oh, Zion, that bringest good tidings"; "Oh, Jerusalem, that bringest good tidings." The passage really means that Zion-Jerusalem, who has received the message of comfort, is now to bring it to the other cities of Judah.

⁶Behold! Your God!

⁷Compare these promises studied in Volume I-VII: 2:2-4; 4:3-6; 11:1-10; 14:1-3; 25:1-9; 29:17-24; 33:17-24; 35.

VOLUME VIII

Part 1

THE DOCTRINE OF GOD

Isaiah 40:12 to 48:22

Survey.—Part 1 of Volume VIII emphasizes Isaiah's doctrine of God, his being and activities. Contrasted with the prophet's doctrine of the omnipotence of Jehovah is the demonstration of the stark futility of Babylonian idols. Blended with the entire teaching are the doctrine of man, already nearly completed in Volumes I to VII, and the introduction to the doctrine of the Suffering Servant of Jehovah. Part 1 has nine distinct divisions:

1. The exaltation of God, Creator, above all nations, not of a kind with idols; helper of his own. (40:12-31)

2. The God of providential history¹ and prophecy; the call to nations to be reverent before him and to have faith in his counsel; the servant nation, Israel. (41)

3. The servant of Jehovah, an individual, his mission and work; chosen and upheld by the Spirit of Jehovah, he causes justice to go out to the nations; the servant nation is warned, in contrast, against persistence in sin. (42)

4. The redemption of Israel from Babylon through the free grace of Jehovah. Israel had not asked or deserved redemption; for his own sake,² Jehovah remits her sins (43:1 to 44:5)

5. The living, gracious, only God contrasted with idols and idol-makers: one of the most striking contrasts in literature; God represented as speaking. His work should call forth thanksgiving from all creation.³ (44:6-23)

6. Cyrus, the Servant of Jehovah, his call and mission. Though he is a heathen, through him Judah will be redeemed ("the heathen shall say of her, In thee alone is

¹Recall the use made of Assyria.

²Remember 37:35.

³Compare Romans 8:20-22.

God'''); and through him heathen nations will be turned to God (44:24 to 45:25.)⁴

7. A sermon of judgment upon the **gods of Babylon**, "a load, a burden to the weary beast." Contrast with God's aid to his people; exhortation to them. (46)

8. A sermon of judgment upon **Babylon**: stripped of beauty and power, she shall be destroyed. (47)

9. A sermon of judgment upon unfaithful, hypocritical, sinning Israel. God knows and foreknows; Israel's future depends on her response to his message. (48)

A glance over these divisions shows that they develop certain governing truths: one God, "the Holy One of Israel;" a servant people, his witnesses to the world; a servant upon whom God's spirit rests; a heathen servant used providentially by Jehovah in his wisdom; the "nothingness" of false gods and idols, their diviners and followers.

Theology.—In the doctrine of God, the dominant idea, especially in the repeated strictures on idols and idolatry, is that Jehovah is the one and only God,⁵ "I am the first and I am the last; and besides me there is no God" (44: 6b). Further, he was before all things and has created all things material and spiritual. He is therefore self-existent, and he is supreme over his creation; he sends forth his spirit to accomplish his work,⁶ and even his word will stand forever.⁷ In addition, he has and exercises all the qualities and powers of personality. He calls, speaks, warns, knows, ordains, loves; and he deals personally with individuals.⁸ In himself, then, he is One, eternal, spiritual, personal. These are the metaphysical or essential attributes of his being. These he would have, and this he would be if the universe had not been created and did not exist. This, Isaiah the theologian understood and preached; the most of it he had made plain to the people

⁴Recall 21:2. See also Jeremiah 25; Jeremiah calls Nebuchadnezzar God's servant.

⁵43:10; 45:6.

⁶See again 9:7; 11:2; 34:16.

⁷40:8; 40:28; 48:16b.

⁸44:2; 45:1-3.

of his own age,⁹ and on it is based his teaching of God's relationship to man.

God's relation to the universe is more than that of *Supreme Ruler*. Even in his vision of God (Chapter 6) Isaiah comprehended this:¹⁰ he is supreme ruler because he is Creator. Here in Volume VIII the doctrine is stated: "Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein."¹¹ (42:5). He not only creates but he also upholds; and in creating and upholding he is *omnipresent*. "Hearken unto me, O Jacob, and Israel my called; I am he; I am the first; I also am the last. Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens; when I call unto them they stand up together" (stand at attention)¹² (48:12-13). He is also *omniscient*, has foreknowledge concerning his creation. "I have declared the former things from of old; yea, they went forth out of my mouth, and I showed them; suddenly I did them, and they came to pass . . . before it came to pass I showed it thee" (48:3). The student recalls instantly the fate of Moab, the destiny of Assyria and of the king of Assyria, the doom of Babylon, the punishment of Judah. Further, God in his relation to the universe is *omnipotent*. He who destroyed nations and rolled together the heavens as a scroll,¹³ is he "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." (40:12).¹⁴ And finally, over his creation he is *supremely exalted*. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? *It is he* that sitteth above the *circle* of the earth,

⁹For example, refer to 25:1-9.

¹⁰6:3.

¹¹40:28.

¹²48:1-2.

¹³34:4.

¹⁴44:24.

and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain. . . . Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power.¹⁵ . . . Thus, as Isaiah said when relating his vision, "I saw the Lord sitting on a throne, high and lifted up," the prophet expands the teaching that God is Creator of the universe, omnipresent, omniscient, omnipotent, supremely exalted. He brought it into existence; it is his; he knows and upholds and guides it altogether:

The everlasting God, Jehovah,
The Creator of the ends of the earth,
Fainteth not,
Neither is weary;
There is no searching of his understanding. (40:28)

Isaiah in this division of Volume VIII repeats the moral attributes of God that formed so great a part of his teaching in the first seven volumes. As was clear in Isaiah's vision, so it is clear here that the primary, essential moral attribute of God is *holiness*. The seraphim in the Temple cried, "Holy, holy, holy, is Jehovah of hosts;" Isaiah promises Israel, using the words of Jehovah, "I will help thee . . . , and thy Redeemer is the Holy One of Israel" (41:14), and again the prophet reassures the exiles, "Thus saith Jehovah, your Redeemer, the Holy One of Israel" (43:14).

Because of this essential, inherent quality, God has other moral characteristics. Primarily, he is *righteous*, and this righteousness makes for both judgment and salvation: he called Cyrus in righteousness (41:2); he upholds Israel with the right hand of his righteousness (41:10); in righteousness he calls out his servant for the redemption of sinners, "I, Jehovah, have called thee in righteousness" (42:6).¹⁶ Therefore, in righteous wrath, he visits judgments on those who offend his nature. The warning of these judgments—their necessity and certainty—is much

¹⁵Read the whole passage, 40:13-28, and compare it with 6:1.

¹⁶Refer again to 9:7; 11:4; 15:5.

of the content of Volumes I to VII. Here, in Volume VIII, Isaiah repeats that righteous God will punish, first, persistent sinners, "For thou hast trusted in thy wickedness" (47:9-12); second, idolators and followers of false religions.¹⁷ "To whom will ye liken me? . . . for I am God, and there is none else; I am God, and there is none like me. . . . Harken unto me, ye stout-hearted, that are far from righteousness. I bring near my righteousness;" and finally, *third*, his own unfaithful people, "Behold, I have refined thee . . . I have chosen thee in the furnace of affliction" (48:10).¹⁸

Jehovah has also encompassing *love* for mankind, love that forgives, guides, protects, "Thus, saith Jehovah, thy Redeemer . . . I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go" (48:17); ". . . and even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear" (46:4). In his love are faithfulness and truth, "When thou passest through the waters I will be with thee; . . . when thou walkest through the fire, thou shalt not be burned" (43:2); "Remember these things, O Jacob, and Israel: for thou art my servant . . . thou shalt not be forgotten of me" (44:21). In his love he redeems sinning man as a kinsman. As has been seen in earlier chapters, God is the author of deliverance of man from sin (19:20). He sets him free from bondage (19:20); he buys him from bondage with a price (11:11). Now the thought is carried further: God sets man free by paying the price as a kinsman, "But . . . saith Jehovah that created thee . . . Fear not, for I have *redeemed* thee" (43:1). The word *redeemed* in this verse¹⁹ expresses the idea that a kinsman looses that which is bound or fettered. That is, one who paid the price to redeem a kinsman's land was a *goel* (Ruth 3:13). So was the avenger of blood of a murdered kinsman (Leviticus 25:19-27; Joshua 20); so was he who redeemed a kinsman from bondage (Leviticus 25:48-49). This

¹⁷46.

¹⁸Read also 48:7-13.

¹⁹Also in 54:8 and in 63:9-10, 16.

same word Isaiah applies to God as man's redeemer from sin. God in the Redeemer is conceived of as a kinsman, with the loving interest of a kinsman. In this word is a suggestion of the doctrine of God as Father, Christ as elder brother, and the Holy Spirit as comforter and guide. This is the richest, fullest word as regards salvation in the Old Testament. One sees the need and pays the price; and this one is a kinsman. That is what God in the Redeemer, because of his love, does for man the sinner. The prophet teaches here more than that: he shows what God in the Redeemer, because of his love, does to the sin itself. In this part of Volume VIII are three highly descriptive words: (1) God pays a ransom, or makes an atonement for man's sin (43:3); he wipes out, erases, the record of sin (44:22); he bears the burden of sin himself for his own people (46:3-4), and the burden is of love.

The loving God is also the providential ruler of the universe. In carrying forward his providential purpose, he uses, first, his own word, proclaiming it to and through his servants in the spirit—the people of the city of Zion (40:9), the servant nation (16:1-5; 41:13-16), his prophet (6:8 ff.). Then he uses other men and other nations, sometimes his followers; sometimes those who themselves do not know him.²⁰ Sometimes, as Isaiah has shown, after using them for his purpose, God destroys them because they are wicked.

It is well at this point to review Isaiah's doctrine of man, in order to relate it to this nearly completed doctrine of God. The prophet goes back in his preaching to man in relation to God in creation. God created man, and man belongs to him because of that primary relationship, "Thus saith God Jehovah . . . he that giveth breath unto the people upon it [the earth], and spirit to them" (42:5). This passage has asserted that God has created all things, heavens, earth, and in particular, man. Two words are used here to describe man, *breath* and *spirit*. The latter word is used also of beings and things other than man. The

²⁰ Assyria, Babylon, Cyrus the Great of Persia. 41:25; 45:1-7.

former, *breath*, is used only of *man* as a *creature* of God. It indicates that spiritual nature which God placed there.

With these two words before the student, it is worth while to consider Isaiah's complete doctrine of the being, or nature, of man. His doctrine was, incidentally, that of the writers of the entire Old Testament whenever they considered man with reference to his own nature. It may be added that the New Testament follows the Old Testament in this teaching, and so what is made clear in Isaiah makes clear the entire Biblical psychology of man. To *spirit* and *breath*, add *life*, *soul*, and *heart*. These five qualities exist and belong primarily and essentially to the being of God, and their presence in the nature of man indicates that God endowed man with the qualities that existed in his own personality. The words are practically the same in meaning, but the usage of them throws added light on the important subject of the nature of man.

Study first *life* (*hayah*, *hay*; plural *hayyim*). As is the case of like words in all languages, the word is used in the Hebrew with various applications, as the span of life, the life of man. It is also applied to the spiritual nature (life) of man. When used in the plural and applied to man, it seems to refer most often to the full personality of man in his dual²¹ nature. "O Lord, by these things men *live*; And wholly therein is the *life* of my *spirit*" (38:16); "As I *live*, saith Jehovah" (49:18b).

The second word is *soul* (*nephesh*), from the verb which means primarily to breathe or sigh or desire. The noun means, then, that which breaths, the living, active entity. It is practically synonymous with *breath*. When applied to the nature of man it signifies that which man becomes when God breathes into him "the breath of life," that is, his full personality. As was seen with *life*, *soul* seems often to mean the personality of the dual nature of man as somehow united. It is what departs from man at death and what returns to man when raised from the dead. In the Old Testament God is declared to be or to have *nephesh*,

²¹Physical and spiritual.

complete, essential personality. When Christ poured out his soul unto death (53:12), he poured out his complete personality; and such personality he shared with man.

The third word is *heart* (*Lebh, lebbabh*) from the verb *lebbabh*. Hebrew scholars disagree as to its primary meaning. One group contends that the verb means to enfold, or in the passive to be enfolded; hence to be in the midst, as the material heart is in the midst of the body. Another group claims that it means to be restless or agitated, as the material heart is in its ceaseless pulsation. As is true with many Hebrew words, *lebbabh* may carry both meanings, the one growing out of the other. The heart is in the midst of the body. The heart is unceasingly restless. Hence, it is the central, restless thing in man. What is involved in that activity, only the spirit itself and God know. It covers the whole range of spiritual experience (heart experience); and this includes the experience of sin and grace. The *heart* knows joy (65:14), repentance and humility (61:1). Most remarkable is the approach of God to the problem when *heart* is under consideration; the approach is made from the standpoint of the relation of God to the heart of man. God makes the heart fat (void of understanding) and strong in rebellion if men persist in sin (6:10).

The study of these words, *breath, spirit, life, soul, heart*, suggest that man has (is) in a derived or secondary sense what God himself has (is) in a fundamental or primary sense. Also that while the five words point to essentially the same thing, *i. e.*, spiritual personality, they nevertheless reveal that spiritual nature from a different angle or viewpoint. This shows how complete is revelation and especially revelation through Isaiah, the mighty seer and prophet of Jehovah.

The entire man then is responsible to God, his creator. This carries the idea that since the entire man is in sin, he is under the condemnation of Holy God. In an earlier chapter, it has been said that Isaiah does not tell how man fell under sin; he sees man's condition, and knows that he has fallen. The prophet has seen and described the nature

and the activities of sin. By nature he has shown it to be moral evil, missing a mark or a goal, hereditary, universal, and under the judgment of God. In activity he has demonstrated, by descriptive words, that it is going beyond the limits of moral law, being violent, being perverse or crooked, being unclean, being treacherous or underhanded. In this volume the prophet adds another expression, "turbulence," to be out of joint in disposition and in action toward God and the things of God. "There is no peace, saith Jehovah, to the wicked" (tumultuous, turbulent).²² Man, separated from his Creator by sin, is against him in disposition and activity. And in that state he is helpless; in himself is no salvation.

What is the attitude of God in righteousness toward him? It has been repeated many times in this study that judgment on sin is a necessity of God's nature. Isaiah has shown this, and has taught his hearers that the judgments meted out are of two classes: Those effected during this life (God will break to pieces, will render helpless, will bring silence because of helplessness, will bind with a yoke or a cord for leading); and those that fall, or may fall, in the life to come (Jehovah will swallow up sinners; he will cut them off; he will devote them to judgment; their place in Sheol will depend upon the test of the "asking"). These judgments God renders as judge and as sheriff (3:13-16), and in rendering them he is benevolent.

The second phase of God's attitude to sinning man is his love. In earlier chapters the student has found that in God's regard for man are grace, lovingkindness, tender compassion, and has learned that to these love is fundamental. Jehovah's care for man is founded on love. Love is the basic word used to express the outgoing of a holy God on behalf of man. The word is difficult of exact definition. Perhaps the following will enable the student to grasp the idea: Love is that attribute in the Holy God which leads him to seek to communicate himself in all his fullness to another, and especially to such as are in need.

²²48:22. See also 55:5-6 and 57:21.

This relation exists primarily in the relations within the Godhead (Matt. 3:16-17); but that which is primarily within the Godhead inheres also on behalf of man. Man needs God; God loves man; that is, he desires to communicate himself to him. This means supreme blessing to man. But this love can exist and act only in conformity to the character of God; that is, to his holiness. This holy love of God seeks to bring sinful man out of his sinfulness into conformity to his holiness—an outreach of the holiness: "He will feed his flock like a shepherd";²³ "Since thou had been precious in my sight, and honorable, and I have loved thee";²⁴ "In all their affliction he was afflicted; . . . in his love and in his pity he redeemed them."²⁵

All this, the nature of God, the nature of man, God's attitude to man, culminates in the doctrine of the servant of God. Loving, Holy God offers to helpless, sinning man a way to come to him. The theme of this great eighth volume is, to repeat, *comfort*. Students of the Scriptures know that the comfort man needs can reach him only through the Immanuel, and specifically through him as high priest, and himself the sacrifice. Isaiah suggested this in Volume VI. In this section, the method of approach to that truth is unique in Old Testament teaching. Isaiah sets out his full teaching step by step. It may be stated about as follows: Salvation for man comes in and through the suffering and triumphant servant of Jehovah; as taught here, the idea is entirely priestly—that is, the servant is the mediator; and the individual servant is developed out of the servant nation, Israel, the nation with a mission; the mission of Israel is centered at last on an individual, and always on an individual who can be none other than God manifest in the flesh.

Isaiah never ceases to remind Judah and Israel that they are God's choice among all nations: "Yet now hear, O Jacob my Servant, and Israel whom I have chosen."²⁶ He

²³40:11.

²⁴43:4.

²⁵63:9.

²⁶44:1-5; 42:8-10; 43:1; 48:20.

goes further: *in spite of her sin*, God will eventually redeem the faithful among the people, “. . . they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint” (40:31); “But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend. . . . Thou art my servant, I have chosen thee and not cast thee away. . . . I will uphold thee . . .” (41:8-11). And finally through this faithful, redeemed remnant will be accomplished the nation’s original mission: “Fear ye not, neither be afraid: have I not declared unto thee of old? . . . and ye are my witnesses” (44:8).²⁷

The mission was clearly stated in the Introductory Verses of this volume: “. . . get thee up on a high mountain, . . . lift up thy voice with strength; lift it up, be not afraid; say . . . Behold! your God! Behold! the Lord Jehovah!” (40:9-10).

This material is marked by strong nationalistic pride in the race itself, in the power of their God, the Holy One of Israel, as compared to that of the gods of other nations. Modernists, Jew and Gentile, claim that the teaching does not go further, that the idea is national all the way through. But see the teaching of 42:1-13, and perhaps of 48:16.

Behold my servant, whom I uphold;
 My chosen, in whom my soul delighteth:
 I have put my Spirit²⁸ upon him;
 He will bring justice to the Gentiles. . . .
 A bruised reed will he not break,
 And a dimly burning wick will he not quench:
 He will bring forth justice in truth.
 He will not fail nor be discouraged,
 Till he have set justice in the earth.²⁹ . . .
 I, Jehovah, have called thee in righteousness,
 And will hold thy hand, and will keep thee,
 And give thee for a covenant of the people,
 For a light of the Gentiles;
 To open the blind eyes,
 To bring out the prisoners from the dungeon.

²⁷Additional passages in Volume VIII are 40:27-31; 41:8-16; 43:1-7.

²⁸11:2-9; 49:1-13; 50:4-9; 52:13; 53:12.

²⁹11:3-4; 16:5; 26:2.

The servant described here is plainly an individual, a gentle, gracious, faithful man,³⁰ sent out with a definite twofold mission. He is to minister, *first*, to God's chosen people, one of whom he is: he is to be kept and given for a covenant of the people of Israel, to bring Jacob again to Jehovah. He is, *second*, to bring justice to the Gentiles (nations), to be a light to the Gentiles, that he (the servant) might extend Jehovah's salvation to the ends of the earth. His mission is salvation for all—for Israel, for the ends of the earth.³¹

Come ye near unto me, hear ye this;
From the beginning I have not spoken in secret;
From the time that it was, there am I:
And now the Lord Jehovah hath sent me,
And his Spirit (48:16).

Preaching.—In this first part of Volume VIII are passages of exquisite poetry that teach Isaiah's doctrines to all ages. Among them it is hard to choose; but perhaps in Chapter 41 Isaiah presents most strikingly the deity of Jehovah, beside whom the gods of other nations are nothing. The sermon is a lawsuit,³² presented in two main divisions, (1-20, 21-29): the first setting forth God's providence and omnipotence; the second demonstrating his omniscience.

In the first verse the nations are called to come to judge reverently between Jehovah and heathen gods: "Keep silence before me, O islands; and let the peoples renew their strength: . . . let us come near together to judgment."

Who, the speaker asks, has raised a deliverer (Cyrus) from the east, "whom he calleth in righteousness to his foot."³³ Who has given him to rule over kings, to drive the nations before him as dust, as stubble? The answer is in Jehovah's own words, "I, Jehovah, the first, and with the last, I am he." The world has seen and has feared

³⁰Contrast with 42:18 ff. See Psalm 40.

³¹See Luke 2:32 and Acts 13:42-48; Psalm 47, 67, 96-100.

³²Isaiah 34:8; Jeremiah 25:31; Ezekiel 44:24; Hosea 4:1; 12:1; Micah 6:2; Psalm 74:22.

³³See the attitude of Cyrus to his mission Ezra 1. Contrast with that of Sennacherib, Isaiah 37:9-13.

the conqueror, but in this upheaval God's Chosen People are not to be afraid; "... thou whom I have taken hold of from the ends of the earth, and called from the corners thereof, and said unto thee, Thou art my servant . . . fear thou not, for I am with thee; . . . I will strengthen thee . . . yea, I will uphold thee with the right hand of my righteousness." Judah's enemies, though, the worshipers of false gods, need to be afraid, "Behold, all they that are incensed against thee shall be put to shame and confounded: they that strive with thee shall be as nothing . . . they that war against thee shall be as nothing."

Against these enemies, Jehovah will make Israel, though helpless and unworthy, "a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt winnow them, and the wind shall carry them away . . . and . . . thou shalt glory in the Holy One of Israel."

The preacher next illustrates by a series of contrasts the power of God in the universe, his solicitude for his people:

The poor and the needy seek water,
And there is none,
And their tongue faileth for thirst.
I, Jehovah, will answer them, . . .
I will open rivers on bare heights
And fountains in the midst of valleys.
I will make the wilderness a pool of water,
And the dry land springs of water.
I will put in the wilderness
the cedar, the acacia, and the myrtle, and the oiltree.
I will set in the desert
the fir-tree, the pine, and the box-tree together (17-19).

Why? The preacher answers in Jehovah's words:

That they may see, and know,
and consider, and understand together,
That the hand of Jehovah hath done this,
And the Holy One of Israel hath created it. (20).

What can idols do in comparison with this?

Produce your cause, saith Jehovah . . .
Let **them** [idols] bring forth,
And declare unto us what shall happen:
Declare ye the former things . . .
That we may consider them, and know the latter end of
them;
Or show us things to come.
Declare the things that are to come hereafter,
That we may know that ye are gods:
Yea, do good,
Or do evil,
That we may be dismayed. (21-23).

The idols have no answer: "Behold," Isaiah exclaims in disgust, "Ye are of nothing, and your work is of nought; an abomination is he that chooseth you."

The preacher then reverts, as he so often does, to a theme he has announced at the first of his sermon. Idols, he has proved, can do nothing; but Jehovah can. He has raised a deliverer for exiled Judah, and the deliverer has come: a deliverer from the rising of the sun "that calleth upon my name," and he will destroy the rulers of the world. Jehovah has promised this. He declared it from the beginning so that wavering, doubtful people might see the fulfilment of the declaration and say, "He is right."

To Zion Jehovah promises this deliverer, Cyrus, "I will give to Jerusalem one that bringeth good tidings." But among the heathen is no man, no counsellor even, who is capable of *receiving* such message, for they have known no true worship, "Behold, all of them, their works are vanity and nought; their molten images are wind and confusion."

There is but one God, this magnificent sermon says; he is omnipotent, omniscient; he rules providentially; he keeps his own.

VOLUME VIII

Part 2

THE DOCTRINE OF SALVATION

Isaiah 49-57

Survey—The preceding part of Volume VIII is an almost complete Biblical theology. God is revealing himself and is moving through individuals and nations; that is, God in his own inherent being, God accomplishing his purposes of judgment and grace. In this part, Chapters 49-57 inclusive, comes a new turn with a new emphasis. Here is found *salvation, deliverance*, wrought out and offered by and through the Servant of Jehovah. The Servant, as will be seen, is introduced in the first seven volumes of the prophecy. Much of the teaching there centers around the Immanuel: King, Prophet, Priest (Mediator) and Sacrifice. In the first part of Volume VIII this Servant, the God in humanity, was differentiated from the servant nation and from the heathen servant Cyrus; and his two fold mission was announced. In this, the second part of Volume VIII, development and completion of the doctrine of the Servant of Jehovah come. His earthly sufferings in the accomplishment of his mission are presented in contrast with his future triumph and glory. This doctrine is taught in the Old Testament only in Isaiah 40 to 66.

A list of passages where the term *servant* is used in both its singular and its plural, with some comment, follows in order:

1. **Servant** in the singular occurs twenty times in Isaiah 40-53 as follows: 41:8-16; 42:1-8; 42:18-25; 43:1-13; 44:1-4; 44:21-26; 45:1-7; 48:20-21; 49:1-7; 50:4-11; 52:13; 53:11.

2. **Servants**, the plural, occurs eleven times in Isaiah 54-66 as follows: 54:11-17; 56:6-8; 63:15-18; 65:8-16; 66:10-14.

Out of these passages comes definite teaching as to the meaning of the term in both the singular and the plural.

1. **Servant**, in the singular:

(a) Sometimes clearly means **Israel**, as a people with a calling and a mission: 41:8-16; 42:18-25; 43:1-13; 44:1-4; 48:20-21.

(b) Sometimes means one who serves Israel: 42:1-8; 45:1-7.

(c) Sometimes means one stricken and suffering vicariously for the sin of the people: 50:4-11; 52:13; 53:12.

(d) Sometimes means one set for a light to the nations (Gentiles) 42:1-8; 49:1-7.

2. **Servants**, in the plural:

Always means Israel, by birth, or by adoption; and in both cases it means a people with a peculiar relation to Jehovah and with a peculiar mission to man.

The order of the rise and development of the use of the terms *servant* and *servants* as set out in Volume VIII is the necessary order: on account of man's sinful nature, there could not be, in this high sense, *servants* until the work of the *servant* is accomplished, either in purpose or in reality.

With all of the above teaching before us, we turn to a detailed exegetical discussion of salvation by and through the *servant of Jehovah* as revealed in Isaiah 49-57. In this special study it must be kept constantly in mind that the basis of the prophecy, as was so in Isaiah 40-48, is deliverance, the salvation of the Jews from the captivity in Babylon; and that the message sweeps the centuries of the future, foretelling much that the return of the Jews in itself cannot, does not, satisfy, because it is of another kind or order or application, entirely. The language, as might be expected, varies between the local and temporary, and the universal and eternal. To distinguish the messages is the reverent, prayerful task of the interpreter.

The sections of this part may now be given in brief comment and in outline.

1. The **Servant of Jehovah**, the exalted universal Saviour. Zion, though faint-hearted, receives deliverance and bless-

ing through him: the exiles shall be brought home from far, from the north, from the west, from Sinim.¹ The mission and the method of the Servant receive new explanation and new emphasis. His mouth (message) was to be a sharp sword. He was to be kept hidden in the shadow of the hand of Jehovah, as a polished shaft, ready for use. Zion in slavery was discouraged and faint-hearted; yet she was to be delivered and was to receive the abundance of blessing through the Servant of Jehovah, the Saviour of his own. Chapter 49.

2. The sinfulness of Israel: the devotion and faithfulness of the Servant of Jehovah. This contrast is followed by words of exhortation and warning from Jehovah himself. This entire passage should be studied for its dramatic power. Follow a brief outline: The Servant had the tongue of a taught one (to teach); he was not rebellious; but rather he gave his back to the smiters, his cheek to those who pluck out hair (beard), his face he did not hide from the shame and the spitting.² It follows that those who fear Jehovah should trust the *Servant of Jehovah*, lest they perish with the wicked. Chapter 50.

3. A call to the people of Jehovah for wakefulness and attention. They are to look to Jehovah and see him in their origin and history. Jehovah had been, and was then, in the origin and in the history; and his people are not to be afraid. In verse 11 is repeated, word for word, the beautiful promise at the close of Chapter 35: "And the ransomed of Jehovah shall return and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and sighing shall flee away." God's people are not to fear the reproaches and the revilings of men: the salvation of Jehovah is to all generations. The arm of Jehovah is called to awake and deliver. He will deliver, since he is able and abundant in grace.

¹See 11:11. Sinim is China or Syene, south of Luxor on the Nile. Extant papyri prove a Jewish colony there in the fifth century B. C.

²Matthew 26:67; 27:30.

This passage is as full of holy passion and power as the preceding passage in Chapter 50. The great preacher was swept as by a storm of Jehovah's power. Chapter 51:1-16.

4. A call to Zion—Jerusalem to awake, arise, and adorn herself, for deliverance is near. She is under judgment, but Jehovah will put her cup of affliction (captivity) in the hand of her enemies (for them to drink). Zion is to go forth in beauty and purity, for the herald is approaching with the good news.³ Jehovah will lead and also be the rearward (rear guard) of his people. All is of Jehovah's grace and power; therefore, fear not, believe, rejoice, march home. Chapters 51:17; 52:12.

5. The Servant of Jehovah, his person, his work, accomplished through suffering and triumph. The prophet speaks as if he had been present at the crucifixion of Jesus, which event took place at least seven hundred years after the time of Isaiah.

The outline is as follows: The servant of Jehovah shall deal wisely (with the end to be accomplished always kept in view). His coming and work arouse astonishment, misunderstanding, and contempt. In reality his sufferings are vicarious and redemptive in behalf of lost men. The treatment imposed upon him is cruel and unjust. He is buried with wicked men and a rich man. All takes place according to the good pleasure of Jehovah. If (for) his soul make a trespass offering, great spiritual blessing shall follow (as a result). Though his soul is poured out unto death, he nevertheless lives (again), for he wins victories and makes intercession for transgressors. Chapter 52:13 to 53:12.

6. Growth, and blessing upon Zion: a result of the suffering, work, and victory of the Servant of Jehovah. The theme in this chapter assumes that Zion has been delivered. The atoning work of the Servant has been accomplished. His intercession prevails. Therefore, Zion can sing and does sing of her enlargement and of Jehovah's sustaining love. She is no longer barren, but is promised great in-

³Isaiah 52:9 is in Nahum 1:15.

crease in children. It follows that Zion is to enlarge the place of her tent, lengthen her cords and strengthen her stakes.⁴ In addition to her great increase in family, she is to possess the *nations*. Thenceforth, she is to live in peace, glory, and safety. Chapter 54.

7. Universal invitation to partake of the salvation of Jehovah through the Servant of Jehovah. This salvation is offered freely to *all* peoples, and is based upon the "sure mercies of David." Jehovah will make with him who comes a covenant of eternity. Then let people seek Jehovah, who is gracious and strong, whose work will not fail but will bring joy, peace, and prosperity. Note the bold, striking figures of speech, and see the development and the consummation of the purposes of Jehovah in history throughout the ages. Chapter 55.

8. Extension of the covenant blessings of Jehovah to all, regardless of condition or race, who live righteously. For example, to the faithful eunuch, who has no hope for a family, Jehovah will give blessings more desirable than sons and daughters, than family and home. To foreigners who serve him Jehovah will award the privileges and the joys of true religion. He does not regard the boundaries marked out by men in social or racial life. His offer and invitation are universal. Chapter 56:1-8.

9. Arraignment and rebuke of the wicked rulers of Israel, a recurring theme in the prophecy since Chapter 1. Promise to the righteous. This follows the promises made to righteous persons of whatever race or condition. The prophet shows great emotion in this passage. He declares that the watchmen (leaders) of Israel are blind and ignorant; that they are lazy, greedy dogs, lying around. They do not even bark as a warning of danger. The shepherds (overseers) are wicked and drunken, with no thought for themselves, nor for the people.⁵ The people are, themselves, proud, cruel, arrogant, idolatrous. This description (57:3-10) is not topographically Babylon, but Judah. Peo-

⁴Compare this passage, 54:2, with 33:20; Psalm 72.

⁵Compare Ezekiel 34 and refer to Isaiah 28:1-8; Zechariah 11:3 ff. and 13:7 ff.

ple who follow such blasphemies will fall under judgment; long has Jehovah waited in silence, but now his judgment will fall.

The prophet closes this division with promised blessings upon the humble and the contrite, but declares that there is no peace for the wicked. Chapter 56:9; 57:21.

Theology.—As set out in the study of Part One of Volume VIII, the primary emphasis is placed on the doctrine of God. In this, the second part of Volume VIII, the emphasis is on the doctrine of salvation. Because it is so important, and in order that an understanding of it may be reached more easily, a brief resume prefaces the detailed study.

I. *In general, salvation is of Jehovah.* He is the high and lofty one inhabiting eternity, dwelling with those who are of contrite and humble spirit. (57:15 ff.)

1. He is the kinsman-redeemer (49:26; 52:9; 54:5).
2. He can pay the redemption price (50:2; 51:11; Compare 35:10.)
3. He delivers from bondage (of sin) 49:26; compare 43:3; 45:15-21.
4. He is faithful; he does not forget (49:14 ff.); he makes bare the arm of his holiness and the ends of the earth shall see his salvation (52:9-10); he guards, leads his people, and keeps his salvation forever. He is as a husband (54:4-8; 52:12; 51:6).

II. *In particular, salvation is of and through the Servant of Jehovah.* He was to be sent in the Spirit.

1. His ears were open: he was obedient and faithful to Jehovah. (50:4 ff.; compare 48:16).
2. He was the despised, misunderstood, but vicarious redemptive sufferer (52:13 to 53:12), wounded for our transgressions, etc.; the chastisement of our peace upon him, etc.; his soul made a trespass offering. He poured out his soul unto death.⁶
3. He is triumphant over enemies and opposition,⁷ even over death.⁸ Though he poured out his soul to death, he is alive, winning victories, dividing the

⁶Be sure to read Psalm 22 and Zechariah 9:9 ff.

⁷Psalm 110.

⁸Psalm 16.

spoil, and perpetually making intercession. (53:11-12).

4. He is set as a light to the Gentiles, and the islands shall wait for his law (49:5 ff.; compare 42:4).

III. *This salvation is to be of Grace.* It is not of the worthiness or the work of man, he is a sinner; but from the outstretched arm, the pardoning grace of Jehovah (55:6-7; 51:11; 51:5).

This salvation is to include:

1. Deliverance from sin (55:6-7; 52:5-6; 53:10).
2. Deliverance into lives (righteous) of beauty, peace, joy, prosperity, protection (54:11-17; 55:12-13; 57:19; 54; 51:11).
3. Deliverance unto:
 - (1) The hope of the resurrection from the dead: the Servant of Jehovah was to be raised (53:11-12). He will be the first fruits. 1 Corinthians 15:20 ff.).
 - (2) A place and an existence beyond this life, which existence will be free from the sins and troubles of this life (57:1-2).
4. For the redeemed:
 - (1) A part in the everlasting covenant, which includes the sure mercies of David (55:3; compare Acts 13:34).
 - (2) A future, exempt from the fate of the wicked, and contrasted to it. (57:21; 51:7-8).

IV. *This salvation is:*

1. Extended and offered to all peoples, of all places and ages (55:1-2; 51:4-6). **Everyone that thirsts may come** (56:6; 55:1).
2. Propagated and carried forward, as to its message, its gospel, in the main by Jehovah's true followers (54:2-3; 49:8-9). But so certain and comprehensive are his purposes and their realization, that people who do not personally know him shall accomplish his will in carrying forward his messages of salvation (49:22-23).

The study turns now to deal in detail with Isaiah's teaching concerning the Servant of Jehovah. Some of this

teaching has been previously examined; it is repeated here because Isaiah repeated it, and so that the doctrine may be fully stated.

The Servant is a person. "And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth" (49:5-6). This passage clearly describes the Servant as a person, an individual, who is *first*, to bring Jacob and Israel again to Jehovah, and, *second*, to carry the message of salvation to the Gentiles.

That mission brings the student to two passages, Isaiah 50:4-9 and 52:13 to 53:12. One passage will be quoted in part here and the other discussed.

The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord Jehovah will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame (50:5-7).

In this passage the idea of *suffering* on the part of the Servant begins to appear.

I gave my back to the smiters: cf. 53:5; Matthew 26:67.
I hid not my face from shame and spitting: cf. Matthew 27:30; Mark 15:18-20; Luke 22:63-65.

It is seen here through prophecy *and its distant fulfilment* that the way of the servant into the priesthood, with the

offering of himself as sacrifice, is the way of suffering. That teaching is introduced in the verses quoted just above; it is fully developed in 52:13 to 53:12; it is the heart of the preaching of Isaiah; it is, in fact, the heart of the Old Testament. Time must be given to what the passage teaches. This writer has studied so long and so much here that he hardly knows what to present in his treatise. It is best perhaps to study the approach to these remarkable statements, and also the material that follows them.

The approach is a build-up along two lines: a build-up of approaching suffering for the Servant of Jehovah; a build-up of approaching deliverance for Israel. Chapter 52 begins with a call to come out of slavery to home and freedom. The twelfth verse of Chapter 52 says, "For ye shall not go out in haste, neither shall ye go by flight; for Jehovah will go before you; and the God of Israel will be your rear ward," Jehovah leading and the God of Israel protecting their rear. It looks as if victory is at hand. Chapter 54 begins with the call to a song, as if victory had come: "Sing, O barren, thou that didst not bear. . . . Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes." This is the song, the shout, of victory. Chapter 54:1 is connected directly with Chapter 52:12. Chapter 54 continues the spirit shown in Chapter 52. In Chapter 54 it is said that victory has come, "For a small moment have I forsaken thee; but with great mercies will I gather thee." But between the two passages (52 and 54) the prophet places the famous "Suffering Servant" passage. It seems to say that the only way to victory for the people of God is the way of suffering on the part of the Servant of Jehovah, who is both high priest and sacrifice in his own person.

There is peculiarity of language in Chapters 52 and 53. Jehovah is speaking in 52:13: ". . . My servant shall deal wisely." He (Jehovah) seems to continue to speak through the remaining verses of Chapter 52. Throughout Chapter 53, there is a jumble of voices. Sometimes it seems to be

that the prophet represents himself, speaking as an Israelite and for Israel. Sometimes it is a bewildered people in the midst of such wonders. Sometimes it is a people who have realized the meaning of the wonders. Again one questions whether the prophet has introduced Jehovah as the speaker in verse 10; certainly Jehovah speaks in verse 12. What was it that the soul of the prophet saw? What did he manage to express? The student can know only as he considers the actual contents of the passage beginning with 52:13 and running through 53.

The first declaration of the passage is that the Servant of Jehovah "shall deal wisely": he knows, that is, what is to be accomplished through himself, and he keeps the end to be accomplished always in view. The verb is imperfect, which declares the passage to be historical—that is, to be wrought out in the ages of history. The passage then looks to the end and sees the final result as bringing exaltation and glory to the Servant himself: "he shall be exalted and lifted up, and shall be very high." Delitzsch comments that, as fulfilled in history, this last quotation points to the resurrection, the ascension, the sitting at the right hand of God. This is the goal. What is detailed here is the way to this goal. The servant saw the goal and the way to it. These he accepted, and marched straight forward. With this before the mind of the prophet, he describes *the way* and many of the circumstances along *the way*.

The prophet begins his description of *the way* by giving the effect of the appearance, mission, and work of the Servant on the nations of the earth (52:14-15). It may be described in one word, *astonishment*. "Like as many were *astonished* at thee . . . So shall he sprinkle [*startle*] many nations, kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard they shall understand [*consider*]."

The most startling message the world ever heard, if preached in its fullness, is the message concerning the

Servant of Jehovah. It is so utterly different from the spirit of the world in sin that it stills and startles, and then, breaks often into undisguised contempt. One of the caricatures (cartoons) of the first Christian centuries in the Roman Empire was to represent the Christ and his followers with a human body and the head of an ass. Such message concerning such person was so preposterous as to be utterly asinine. And such is the spirit even to this day. The wielders of the sword cannot understand that the mightiest force is love, redeeming love; but this the great prophet clearly saw and preached.

The appearance and work of the Servant of Jehovah bring, also, aversion and contempt (53:1-3 and 4b). These verses are confessedly difficult. "Who hath believed our report [message]? and to whom hath the arm of Jehovah been revealed?" Whose is "our"? Is this the message that Israel had long heard and had largely rejected? Is the prophet speaking for Israel? Is the prophet speaking for himself as mouthpiece for Jehovah? In any case, the element of a Suffering Servant comes here into full view, after having been suggested in the paragraph of 52:14-15.

He is to be a sufferer because of his person and because of the world's failure to understand his mission and work. His *Person* was not attractive in the worldly sense. He came of a despised nation, "a root out of dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." Nationally and personally he was "despised and rejected of men." That meant he was a "man of sorrows and acquainted with grief."

Neither did men understand the reason for his sufferings—this everyone admitted. "We consider him stricken, smitten of God and afflicted." The verb *considered* is perfect, thus denoting a fixed, unchanging opinion. The other verbs, *stricken*, *smitten* of God, *afflicted*, are participles and denote a continuing condition. *Stricken* means *penally stricken*; that is, stricken under law and in this case, under the law of God, and that would involve personal sin.

So, to the people, the Servant was not physically or nationally attractive, and he was penally stricken under the law of God; so they despised and rejected him. He, in turn, was a man of sorrows and acquainted with grief.

The prophet hastens to explain the true significance of the sufferings of the Servant (53:4a, 5-6). They are vicarious and redemptive in the presence of and on behalf of a world in sin.

Surely he hath borne our griefs and carried our sorrows
 . . . But he was wounded for our transgressions, he was
 bruised [broken] for our iniquities; the chastisement of
 our peace was upon him; and with his stripes we are
 healed.

The first declarations set forth that his sufferings were vicarious:

Our	He
griefs	has borne
sorrows	has carried
transgressions	was wounded for
iniquities	was bruised for

The Servant bore all that sin meant with all its dire results. Nothing, as to sin and as to the provision, was left out. The idea and the reality are complete, on both sides. These sufferings were fully and completely vicarious.

The second declarations set forth that the sufferings were redemptive:

His	Our
chastisement	peace
stripes	healing

Vicarious, redemptive sufferings were necessary on the part of the Servant because of the condition of man—in sin, by confusion and by willful determination. “All we like sheep have gone astray”—are wandering around with

no definite end in view. The sinner dares not look to the end; so he needs, must have, a guide; and the Servant becomes the guide.

All we like sheep have gone astray,
We have turned every one to his own way.

This the sinner does with set purpose. The Servant stood in the presence of sin and sinners. Jehovah saw man's condition and his only hope. And here is a great mystery, "Jehovah laid (caused to fall violently) upon him (the Servant) the iniquity of us all." This mystery hangs like a pall over the scene, but it is at least partially explained later, beginning with verse 10.

The *manner* of the taking away of the Servant of Jehovah was unusual (53:7-9). As to the Servant himself, he suffered in innocence and silence.

He was oppressed,
Yet when he was afflicted
He opened not his mouth;
As a lamb that is led to the slaughter,
And as a sheep that before its shearers is dumb,
So he opened not his mouth (53:7).

This, when he was oppressed and afflicted. What a prophetic picture of the arrest, mock trial, and crucifixion. When Jesus stood before Pilate, he did not answer his accusers one word. See Matthew 27:11-14.

The prophet goes on to show that the crucifixion was to be thoughtlessly and violently accomplished (53:8): "By oppression and judgment he was taken away." He was cut off, and the people of his generation did not thoughtfully consider *why*. The world went on as usual. When the Servant was dead, he was buried, "And they made his grave with the wicked, and with a rich man in his death." *Wicked men* is plural; does the phrase point to the two robbers, one on each side of the crucified Christ? *Rich man* is singular, and Joseph of Arimathea was a rich man.⁹

⁹Burial among the rich was at that time considered an honor.

The emotion expressed in the section that makes verses 7 and 9 is very great, and yet under it runs a note of calmness and understanding. It sounds as if the prophet were present to see the events of the passion week, as if he understood their purpose and meaning.

Out of the mystery will come glory and victory (53:10-12). This entire passage has been one of the struggle with ever deepening mystery. The ultimate mystery is reached in verse 10, "Yet it pleased *Jehovah* to bruise him; *he* hath put him to grief." How can this be? The Servant was innocent and righteous. No deceit was found in him. He bore the suffering in innocence and in silence. What fell upon him should have fallen upon those who despised and rejected him; "Yet, it pleased *Jehovah* to bruise him!"

Just when there seems no explanation, no ray of light, the light begins to dawn, and grows brighter until the passage culminates in a blaze of glory. The dawn opens in the last part of verse 10: "When his soul shall make a trespass offering." Another translation is "When thou shalt make his soul an offering for sin;" but the first is preferable; that is, the offering of his soul was voluntary on the part of the Servant. The primary compulsion came from within his own soul. And it is in this voluntariness that the *light shines*. The Servant saw the results to follow his sufferings and voluntarily paid the price. The declaration is that "when his soul made a trespass-offering [in the trespass-offering the central idea is the satisfaction of God]¹⁰ he shall see a seed, he shall prolong his days, and the [good] pleasure of *Jehovah* shall prosper in his hand." This is a vivid picture of the suffering and the offering of the Servant, since it portrays the beginning and the progress of the gospel of his sacrifice. He shall see a seed (results of salvation of people). He shall prolong his days (the work of spreading the good news) through the centuries. The pleasure of *Jehovah* (and here is the explanation of why the suffering was according to his pleasure)

¹⁰Refer to 34:5-6 and 34:8.

shall prosper in his, the Servant's hand. He shall see the travail of his soul (the Servant's soul), and the Servant shall be satisfied. The pleasure of Jehovah brings satisfaction to the Servant. By the knowledge of himself (what the travail of soul had accomplished), the Servant shall justify (make righteous) many, and (since) he shall bear their iniquities.

This makes the thought and the work complete. Only one thing more the prophet adds, and that concerns the victory that Jehovah assures to the Servant.

Therefore will I [Jehovah] divide him a portion with the great, and he [the Servant] shall divide the spoil [won in war] with the strong; because he poured out his soul unto death.

Jehovah gives the Servant victory and satisfaction, based upon his atoning, redemptive work. And Isaiah closes the passage with the assurance that the work of the Servant continues unto completion now and in the future:

Yet he bare the sin of many, and made intercession for the transgressors.

The prophet made the last verb in this quotation imperfect, indicating that the work of intercession goes on perpetually. The salvation of the soul will not fail, unless and until the intercession of the Servant fails. See Hebrews 7:24, "But he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

What Isaiah teaches about God's work for man in the Redeemer has been set out as the teaching has developed. It is now time to summarize that study. In this connection, the student must always hold in mind that redemption comes from God; man in his sin can only accept what God offers (19:20).

First, what does God in the Redeemer do to man's sin? It has been seen (in Volume IV) that he covers (ransoms) it with sacrificial blood; this concept is basic.¹¹ It has been noted, too, that he wipes out the record of sin (44:22); that he casts sin behind his back (38:17); that he bears his own people as a burden for their sin. In the doctrine of salvation through the Suffering Servant, the teaching is completed. Here, the burden of sin is lifted from the sinner to a substitute; the substitute, the vicariously suffering Servant, then bears the burden, and through his bearing it comes triumph over sin. It was seen in the study of the Volume of Burdens that *burden* meant there "sin somebody has to bear." The Suffering Servant bears the sin of the world: "Surely he hath borne our griefs, and carried our sorrows" (53:4), "... and Jehovah hath laid on *him* the iniquity of us all" (53:6) "... by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities" (53:11) "... Therefore will I divide him a portion with the great, ... he bare the sin of many" (53:12).

In the second place, what does God in the Redeemer do for man the sinner? He buys him out of the market (11:11); he delivers him from bondage or imprisonment (30:15; 45:22; *see also* 63:5). He, as a kinsman, releases man from sin (43:1 and 63:9-10); as a surgeon he binds a broken place (30:26; 61:1); and as a surgeon he stitches up a wound (53:5); "But he was wounded for our transgressions . . . ; and with his stripes we are healed." The expression here comes from the word meaning to darn, stitch together, mend, repair, as a garment is repaired or as a surgeon stitches a wound. It came to mean healing in general, but the primary idea was never lost. Then the word was applied to healing from sin. Sin was conceived as a previous wound which needed stitching up by a surgeon. God in the Redeemer was the surgeon. The expression is used elsewhere in the Old Testament, but this is the central, fundamental passage. The figure is that sin

¹¹See also 43:3.

has laid stripes upon the sinner. The Servant of Jehovah vicariously received those wounds or stripes. These stripes on him stitch up and heal the stripes on sinners. In *his* stripes sinners are healed of *their* stripes.

This deliverance, this healing, this salvation from sin will be manifest, Isaiah says, to the whole world, "Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God" (52:10). It is not only manifest to the whole world; it is offered to the whole world in God's pleasure (the working out of his grace): "let the wicked forsake his way . . . ; and let him return unto Jehovah, and he will have mercy upon him . . . for he will abundantly pardon" (55:6-7). God accepts any sincere turning to him, "Also the foreigners that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer" (56:6-7).

Further, the redeemed sinner has been brought to God, and his future life is life in God's presence (57:1-2). This is brought out plainly in Part 3 of Volume VIII (65:17 and 66:22). A new order in creation is to come and to remain, and God is to be in the midst of it.¹² This life is to include also the resurrection of the body (53:11-12). The above passages say only that there is to be a future life in the presence of God; but earlier in the prophecy (25:8; 26:19), Isaiah has taught the resurrection of bodies, emphasizing the resurrection of the bodies of the Redeemed. The Redeemed are to possess the "sure mercies of David" (55:3), which the Apostle Paul at Antioch in Pisidia said, centuries later, include the Resurrection of Christ from the dead (Acts 13:13-31).

Thus the priesthood of the Servant (God in humanity) reaches its glorious consummation. Isaiah stands by the side of his Lord, and by the side of the preachers and interpreters of the New Testament. There are a few other

¹²See also Job 19:26, "Apart from my flesh I shall see God." Compare Psalm 16:11; 17:15.

references to the priestly work of the Son (God in humanity, the Immanuel) in Isaiah; but it is better to close this part of the study here, in the blaze of the glory of what has been revealed.

God in humanity as *prophet*.

Next, the student should look at the teaching concerning God in humanity as *prophet* under the guidance and power of the (Holy) Spirit. This is the second of the three offices of the Immanuel: *King, Prophet, Priest*. In the prophecy consider 11:2; 42:1; 48:16; 61:1; and in the New Testament Matthew 3:16-17; John 1:32-34; Luke 4:18.

And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah.

Behold my servant whom I uphold; my chosen in whom my soul delighteth; I have put my Spirit upon him; he will bring justice to the Gentiles.

And now the Lord Jehovah hath sent me, and his Spirit.

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek.

From these passages it will be seen that almost from the beginning of his preaching Isaiah foresaw and foretold the Messiah as prophet, guided by the Spirit to experience and to preach the message of himself to the people. This teaching has been carried all the way through the preaching of Isaiah. The passage in 61:1 ff. was quoted by the Lord himself in his home town, Nazareth; and he then declared to his hearers, "This day is this scripture fulfilled in your ears" (Luke 4:21). The Lord was a prophet under the leadership of the Spirit, and this Isaiah prophesied that he would be.

When the New Testament is reached, there is elaboration of this doctrine. It is found about as follows:

1. The Lord was begotten and conceived in the Spirit (Luke 1:26-37, especially verse 35), "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the son of God."

2. The Spirit came upon him in his baptism (Luke 3:21-22). "Now it came to pass when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased."

3. The Lord met the temptations in the wilderness in the power of the Spirit (Luke 4:1-13). "And Jesus, full of the Holy Spirit, returned from the Jordan and was led in the Spirit in the wilderness during forty days, being tempted of the devil." Mark adds, "And he was with the wild beasts; and the angels ministered unto him" (Mark 1:12-13).

4. Jesus preached and taught and healed in the power of the Spirit (Luke 4:14-43; read the entire chapter). "And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he *taught* (the especial work of the prophet) in their synagogues being glorified of all. And he came to Nazareth where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. . . . And he came down to Capernaum. . . . And he was *teaching* on the sabbath day . . . and in the synagogue there was a man that had a spirit of an unclean demon; and he cried out with a loud voice, Ah! what have I to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him. . . . And amazement came upon all. . . . And he rose up from the synagogue and entered into the house of Simon. And Simon's wife's mother was holden with a great fever. . . . And he stood over her and rebuked the fever: and it left her. . . . And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. . . . And he was preaching in the syna-

gogues of Galilee.” In this extended quotation from Luke 4, Jesus is seen in the full tide of his ministry of teaching, preaching, healing, in the power of the Spirit; and *he himself* said this was the fulfilment of the prophecy of Isaiah concerning him.

5. Jesus made atonement for sin in the power of the Spirit (Hebrews 9:13-14). “For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleansing of the flesh; how much more shall the blood of *Christ, who through the eternal Spirit offered himself without blemish unto God*, cleanse your conscience from dead works to serve the living God?” This passage summarizes and throws light on the struggles foretold in Isaiah 53. It also illumines Gethsemane and the cross. In his humanity, Christ was guided and strengthened by the Spirit in the atonement.

6. Jesus was raised from the dead in the Spirit (Romans 8:11). “But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.”

These passages from the New Testament have been quoted and briefly discussed in order to show the agreement between them and the message of Isaiah. The great prophet saw the nature and the work of the Servant (the Immanuel, God-with-us, God in humanity) in all his experiences, in his prophethood, his priesthood, his kingship, in his work as the second person of the Trinity. Only the Spirit could have guided and strengthened the God in humanity. Only the Spirit could have revealed all this to Isaiah; and the student has seen that from the time the prophet saw God in the temple, he always recognized that he was guided by the Spirit to preach truth and redemption to the people.

One other point of theology should be considered before leaving Part 2 of Volume VIII: the basis and the certainty of the revelation of the righteousness of God are preached in that marvelous passage, Isaiah 52 and 53. It is the center of the great doctrine of the Suffering, Tri-

umphant Servant of Jehovah. As has been pointed out, Isaiah 52:1-11 is a call and a shout of victory. Israel is to be set free from bondage and is to return home. In verse 10, it is declared that "Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God." The arm of holiness is made bare in salvation. Then comes the sudden turn of Isaiah 52:13 to 53:12, in which it is declared that salvation comes *through* the Suffering but Triumphant Servant of Jehovah. It is said of the Servant, "He shall see of the travail of his soul, and shall be satisfied; by the knowledge of himself shall my *righteous* servant justify [*make righteous*] many; and he shall bear their iniquities" (53:11). The arm of *holiness* then is revealed in the *righteous Servant*. He makes *righteous* the man. This comes to the fact that *righteousness is the standard activity* demanded as a *necessity of holiness*. God in his *holiness* seeks the salvation of all men, and saves those who come to him in and through the *righteous* Servant.

In the realm of this basic truth the prophet preached. One or two other passages from Volumes I to VII will be given as a demonstration of what is herein declared. In Volume I (5:16) Isaiah proclaimed, "But Jehovah of hosts is exalted in *justice*, and God the *Holy One* is *sanctified* in righteousness." It has been said before that "holy one" and "sanctified" are here the same word, meaning set apart as a demonstration to the universe. The *righteousness* of Jehovah, his righteous character and activity, is an exhibition of the *holiness* of his Being.

In Volume IV (24:16) the prophet inserts a song, "From the uttermost part of the earth have we heard songs: Glory to the righteous." In this song of salvation, righteousness is accepted and lived by those who have the offered salvation through the righteous Servant. *See also* 45:8; 42:21-25; 46:12-13.

Only one other question remains to be considered in this particular relation: does Isaiah teach that men who reject the requirement of God of righteousness will fall under

judgment? The answer to this has already been asserted. Now, consider passages containing the teaching of the prophet that confirm the assertion. The first is in Isaiah 1:27-29: "Zion shall be redeemed [bought with a price] with [in] justice, and her converts with [in] *righteousness*. But the destruction of transgressors and sinners shall be together, and they that forsake [reject] Jehovah shall be consumed." This solemn declaration in the first chapter hangs as a warning over the entire preaching of Isaiah, even to the end.

One other passage (Volume II, 10:20-23) will be quoted and left for the consideration of those who may read these pages:

And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more lean upon him that smote them, but shall lean upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return: a destruction is determined, overflowing with *righteousness*. For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth.

Preaching-Expository.—The sermon to be studied from this second part of Volume VIII is the Great Invitation in 55 and 56:1-8. The discourse is divided into three main divisions: the invitation (55:1-7); the assurance of the power behind and in the invitation (55:8-11); the reward to those who accept the invitation (55:12-13 through 56:1-8).

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

.

Incline your ear, and come unto me; hear and your soul shall live.

The invitation is based on the *freedom* of salvation to *everyone*, free because God offers it through his Servant, who is priest and sacrifice. It is based also on the ultimate kingship of the Servant, the descendent of David who will rule finally in righteousness:

I will make an everlasting covenant with you, even the sure mercies of David.

The "David" indicates the descendant of David, the Immanuel. Follow the sermon, "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples," and to his rule shall nations yet unheard of adhere (v. 5), "for he [Jehovah] hath glorified thee [the servant]."

The call to the people to seek salvation while the opportunity exists, follows this invitation, "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon."

God's message to the people has power within itself to accomplish the thing for which it was sent forth. It has in it power past man's comprehension.

For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, **but it shall accomplish that which I please**, and it shall prosper in the thing whereto I sent it.

Those who accept the great invitation shall find great reward; "For ye shall go out with joy, and be led forth

with peace." No true worshiper shall be refused a part in the reward, however unfavorable his condition or situation in the world. "Ho, *everyone* that thirsteth," the preacher cried at the first of this typically beautifully organized sermon; even the foreigner and the eunuch, he reminds his hearers, at the last of the sermon, shall be blessed if they "join themselves to Jehovah."¹⁴

"The Lord Jehovah, who gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides his own that are gathered."

¹⁴See Malachi 1:11.

VOLUME VIII

Part 3

THE DOCTRINE OF LAST THINGS: ESCHATOLOGY

Isaiah 58-66

Survey.—As in the two preceding parts of this volume, the central theme of Part 3 is Deliverance, based upon the deliverance of the enslaved Jews from Babylon. The truths taught here, as in the other parts, far transcend the release and return from the Babylonian captivity. The point of emphasis is what follows the Doctrine of God in Part 1 of Volume VIII, and the Doctrine of Salvation in Part 2: the prophet looks far into the future to foretell deliverance for generations to come, deliverance in Jehovah and especially in the Servant of Jehovah. As in Part 1 the all-glorious Jehovah triumphs over powerless idols and abominable idolaters, and in Part 2 the Suffering but Triumphant Servant brings completed salvation, so in Part 3 the redeemed, gathered from the nations, will go from triumph to triumph to the ever-blessed consummation. On the other hand, the finally wicked will be cast beyond the pale of Jehovah's mercy. This is the great contrast of Part 3: peace to the redeemed; no peace to the wicked. The last words of Chapter 66 simply carry to completion the last words of Chapters 48 and 57.

The content of this part of Volume VIII is a prophecy of the future, based on the doctrines of God and his Servant, and setting out a sort of history to the end of this world, and the new beginning to follow. The account involves hypocrisy, struggle, sin, temporary and sometimes eternal, failure, rebuke, chastisement, triumph upon triumph; but all the time events are moving toward a goal, and Jehovah is bringing to completion the eternal purposes of his grace.

As in the two preceding parts, this part has nine divisions, the prophecy making progress through them to the end:

1. False worship and true, a contrast; warning and promise. The teaching concerning the future dealings of Jehovah with peoples begins with a warning in reference to worship. A trumpetlike call is sounded. As an example, fasting is not acceptable to Jehovah unless attended by the right spirit and accompanied by a right life.¹ The blessings of Jehovah upon right worship and right life are as the light breaking forth in the morning, like springs of water, like a watered garden. The one who keeps the sabbath, for example, shall delight himself in Jehovah and be made to walk upon the high places of the earth. Chapter 58.

2. Sin, repentance, confession, redemption: in essential thought, a continuation of the preceding chapter. Sin delays God's coming in blessing. The fault is in stubborn, sinning people; the prophet includes himself with such people; and makes full confession.² "When Jehovah saw that there was no justice, he was displeased and wondered that there was no intercessor; then his own arm brought *to him* salvation [victory over sin] with all attendant blessings." Chapter 59.

3. The radiant glory of Jerusalem in the latter days. The sin, the gracious judgment, the repentance and return to Jehovah expressed in Chapters 58 and 59 have prepared the way to the glory of this chapter. Jehovah, the gracious one, the light of Jerusalem, has come in his resplendent glory. Jerusalem is the recipient of many evidences of blessing. What contrast, what hope as compared to her condition in exile and slavery!³ Chapter 60.

4. The anointed messenger of Jehovah and his message, the prophet having described the One through whom the glory of Jehovah came. The Spirit of Jehovah was upon him; the Spirit anointed him to preach glad tidings, to

¹Compare 1:10-15.

²As in 6:5.

³Compare 42:1.

bind up the brokenhearted. As a result, righteousness shall grow; the land shall be restored and rebuilt. The people of Jehovah shall have, instead of shame and reproach, a double portion of eternal favor and blessing.

Note the words used as names of God in this passage:

Jehovah—the Living One

Elohim—the ever-to-be-adored One.

Adonai—the enthroned One. Chapter 61.

5. A new description of the glory of Jerusalem. The speaker (perhaps Jehovah, perhaps the anointed messenger of Jehovah) is moved to gracious activity for the sake of Jerusalem. Love must be behind this and in it. Nations and kings shall see her righteousness; she shall be called by a new name which Jehovah himself gives: she shall become his bride; watchmen shall be upon her walls. Suddenly a call comes to depart out of captivity. Deliverance has come; assurance for the eternal future. How wonderful are the love and faithfulness of Jehovah! Chapter 62.

6. Judgment of Jehovah upon Edom. As in Chapter 34, Edom is used here to represent all wicked nations other than Israel. Even if captives are delivered and return home, they can have no peace until Edom (and like nations) are destroyed. This destruction marks the fact that Jehovah will destroy the enemies of his people and thereby protect his own. This passage is one of the most highly dramatic found in the Old Testament. It indicates both definite events at a definite time and mighty movements in history. What was true with reference to Edom is true also under similar conditions in all history. The prophet questions; Jehovah answers. Here is one of the most bewildering yet glorious prophecies of Isaiah. Chapter 63:1-6.

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There are three more addresses to be considered. Delitzsch in discussing them says, "The three following addresses are the finale of all. The prophet stands on the threshold of what he has promised; nothing remains

but for the promise to fulfil itself; that promise every facet of which he has turned to the light. Hence, as in the finale of a piece of music, all the modes and motives that have been hitherto indicated are gathered up in one impressive cadence.”

7. First closing address, the seventh division of Volume VIII, Part 3.

Thanksgiving, confession, supplication on the part of the peoples of Jehovah. The prophet speaks for himself. He had, in Chapter 58, opened this last part of Volume VIII with threatened judgment upon Israel because of sin. He has now advanced to promised deliverance and glory. With Edom used as a representative opposing nation, he had foretold her coming destruction. The people of Jehovah have heard all this, and now they come to him (Jehovah) in a prayer of thanksgiving, confession, and supplication, as was fitting for a nation that had just heard such promised blessings. Their prayer is in three parts, and the content is suggestive to all who pray:

Thanksgiving for the lovingkindness of Jehovah and his goodness according to his tender compassion and abundant mercy.

Confession when they were still rebellious because of sin.

Supplication, the people remember that they are still in slavery. They supplicate Jehovah that he fulfil his promise of deliverance. This is a remarkable plea for mercy. Chapter 63:7 to 64:12.

8. Second closing address, the eighth division of Volume Eight, Part Three.

The answer of Jehovah to the confession and supplication of his people. Jehovah, all-wise, sees, so to speak, an Israel within Israel. While one part was sincerely turning to him, another part was defiantly going on in persistent sin. To this latter part Jehovah gave no promise, but rather rebuke and threatening. They need

not expect deliverance, for their condition was what it was in spite of the goodness of Jehovah.

The prophet continues his emphasis on the primary necessity for right personal character. If one provokes Jehovah to his face and commits abominations, he has set his own line of demarcation, has settled the question of his salvation or his doom.

The address closes with blessing and joy upon Jehovah's restored people. The blessing will include the creation of new heavens and a new earth in which there shall be such happiness that former things (sin, trouble) will not be remembered. Such a state of peace shall exist that the wolf and the lamb shall feed together.⁴ Chapter 65.

9. Third closing address, the ninth division of Volume VIII, Part 3.

The consummation: the passing of the old ritual worship, in which Isaiah has repeatedly pointed out man is prone to emphasize ritual at the expense of true worship; the increasing blessing on the spiritual, the true, worship; the separation and destiny of the righteous and the wicked.

Jehovah created all things, and needs neither temple nor ritual. Outward ritual without true spirit of worship is abomination to Jehovah. False Israel shall be put to shame. True Israel miraculously shall become a numerous and glorious people. Thus the hand of Jehovah will be in anger against his enemies but will make itself known (in grace and power) to his loyal servants. There will be a final judgment of Jehovah upon wicked peoples. There shall be a final preaching to the nations; a final gathering of the righteous from the nations, and a final separation of the righteous from the wicked. The righteous thenceforth dwell continually and perpetually before (in the presence of) Jehovah. The wicked shall be cast without for (where) their worm dies not and their fire is not quenched. "Thus has the prophet crashed forward in mighty thunders of grace

⁴Compare Isaiah 11:6-9.

and judgment to the consummation and the end—eternity.” Chapter 66.⁵

Theology.—The Doctrine of Last Things is dependent on, as the preceding Survey has shown, the Doctrine of God and the Doctrine of Salvation in the Servant of Jehovah. In general, the material is a mighty sweep of history moving through the ages with one eternal purpose to the consummation of all things. The teachings therein may be made plain by the following outline.

I. *The Doctrine of God*

The same doctrines as in former sections. Emphasis at certain places in keeping with the stage of development in the ages.

1. God fills the universe and is eternal. 60:16b; 66:1.
2. God is Creator of all things material and spiritual, the spiritual creation now going on. 65:17-18.
3. God is moving through the ages in grace and in judgment. 63:1-6; 63:7-9.
4. God in his moral being and character is God of holiness, the Holy One of Israel. This is fundamental. 60:9. All his works are done in righteousness. 59:15-19.
5. God in the Godhead (Deity) is revealed as:
 - (1) Father of his people. 63:16; 64:8.
 - (2) Kinsman-Redeemer: that is God the Son, the elder brother. 59:20; 60:16b; 63:16b.
 - (3) The Holy Spirit, who empowers and guides God's people and is grieved because of their waywardness and sin. 59:2-3; 61:1 ff.; 63:10-11.

II. *The Peoples of the Earth*

Broadly speaking, the peoples are divided into two great classes:

1. Sinners: by nature and in life, a dark, desperate condition. 59:1-8. Unto such persistent sinners God comes in judgment.

(1) The familiarly repeated certainty of temporal judgment, which will severely punish both individuals and nations. 63:1-6.

⁵Compare Isaiah 1:31; 14:11; 51:8; Mark 9:48; Matt. 3:12; Daniel 12:2.

(2) Future separation and eternal punishment. 66:15-17; 66:24.

2. God's own people, living and moving in the ages. These people may and often do yield to sin and temptation. Unto his own people God comes:

(1) In loving chastisement upon those in rebellion and sin. 64:8-12.

(2) In developing, glorious blessing upon those who repent and return when they sin, and who live faithfully before him. 59:20 ff.

a. Protection from the enemy. 60:18.

b. Prosperity and home, even with others contributing to that prosperity. 65:20-23.^a

c. Comfort and help in life's trials. 66:10-13.

d. Willing and gracious answers of prayer. 65:24.

e. Gathered from all nations, they shall abide in his presence forever. 66:18-23.

Thus Jehovah, according to his own purpose, moves through the last ages to the end. The universe is in his hands; his purposes and promises are sure. His people should live, labor, and look forward in hope. This he revealed to Isaiah, his prophet.

One final lesson concerning God's judgment on sin and sinners, Isaiah teaches in this last part of Volume VIII. Again and again the prophet has demonstrated that judgment on sin is a necessity of God's holiness; the reader has become acquainted in almost every section of this book with words and expressions that teach the severity of judgment: in this life, and in the life to come. Here, the fate of persistent sinners, persistent in the face of the salvation offered them by Jehovah through his vicariously Suffering Servant, is vividly, unequivocally stated.

There will be, *first, temporal punishment* for both individuals and nations. The prophet teaches this by a dialogue between Jehovah and Isaiah. Again the peoples are warned against the doom of Edom, Edom that did not turn or come (21:11-12); Edom, the type of wicked nations, judged to become for her sins a burning, desert wilderness (34:5 ff.). The dialogue is unsurpassed in dramatic finality.

^a24:18.

Isaiah: Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength?

Jehovah: I that speak in righteousness, mighty to save.

Isaiah: Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat?

Jehovah: I have trodden the winepress alone; and of the peoples there was no man with me:

Yea, I trod them in mine anger, and trampled them in my wrath; and their life-blood is sprinkled upon my garments, and I have stained all my raiment.

For the day of vengeance was in my heart, and the year of my redeemed is come.⁷

And I looked, and there was none to help; and I wondered that there was none to uphold: **therefore mine own arm brought salvation unto me; and my wrath, it upheld me.**

And I trod down the peoples in mine anger and made them drunk in my wrath, and I poured out their life blood on the earth. 63:1-6.

All sinning peoples come under the temporal judgment of omnipotent, Holy God, who is mighty to save, who knows that without judgment on sin there can be no salvation.

Further, persistent sinners will know *final separation and eternal punishment*. Look at the last part of Chapter 66: the contrast between, on the one hand, the new heavens and the new earth from which sin is banished, and which shall remain before Jehovah; and, on the other hand, the fate of the wicked.⁸ This prophecy presages *eternal punishment*:

For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many. . . . And they [the righteous] shall go forth and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched. . . .

⁷34:6-8 reads like a kernel, or a summary, of this part of the dialogue. There are vivid dialogues in Isaiah; see 28:9-12 and 36:4-20; 39:3-8.

⁸66:15-17 and 66:24. Compare with 14:19-20.

In contrast, those peoples or nations who seek God, though on account of the sinfulness of their natures they may often err, will surely know salvation. "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God" (59:1-2). On these people Jehovah will visit cleansing punishment, "And Jehovah saw it, and it displeased him that there was no justice. And he . . . wondered that there was no intercessor; *therefore his own arm brought salvation unto him.* . . . According to their deeds . . . he will repay, wrath to his adversaries, recompense to his enemies" (59:15b-18). With punishment on the faithful comes forgiveness, "And a Redeemer will come to Zion, and *unto them that turn from transgression* in Jacob, saith Jehovah. And as for me, this is my covenant with them . . . my *Spirit* that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth . . . from henceforth and for ever" (59:20-21).

For these, such as realize and confess their sin and ask forgiveness and strength for right living,⁹ will come temporal blessings: protection (60:18), homes and prosperity (65:20-23). "Violence shall no more be heard in thy land, desolation nor destruction within thy borders;" "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat:¹⁰ for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands."¹¹

They shall know in the fullness of God's time, a new earth with comfort and help in temporal trials (65:17):

Behold I will extend peace to her like a river. . . .

As one whom his mother comforteth, so will I comfort you.
(66:12-13).

⁹Study again the prayer of 63:7-64:12.

¹⁰Zephaniah 1:13 makes of this: "Yea, they shall build houses, but shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof."

¹¹Compare 32:16-18; Micah 6:15.

Their prayers shall be anticipated and granted :

And it shall come to pass that, before they call, I will answer; and while they are yet speaking I will hear (65:24).

They will know no hurt nor violence (the passage here reads almost like a summary of the description of the reign of the Immanuel in 11:6-9).

The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain. (65:25)

This new earth shall be for *all* God's faithful. The blessings stem from the faithful remnant praised again and again from Chapter 1 through Chapter 66 of Isaiah's prophecy, and go to everyone who follows Jehovah.

And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; . . . and my **servants** shall dwell there (65:9)

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, And his glory shall be seen upon thee. And **nations** shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and, see; they all gather themselves together, they come to thee. (60:1-4).¹²

And as all faithful nations may share the new earth, so will all faithful share the new heavens, *the future life of the redeemed*. "For I know their works and their thoughts: the time cometh that I will gather all nations and all tongues . . . and they shall bring all your brethren out of all the nations for an oblation unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith

¹²Refer again to 2:2-4; 26:1-7; 11:9, "for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

Jehovah, as the children of Israel bring their oblation in a clean vessel into the house of Jehovah. And of *them* also will I take for priests and for Levites. . . . For as the new heavens and the new earth, which I will make, shall remain before me, . . . so shall your seed and your name remain. And . . . from one new moon to another, and from one sabbath to another, shall *all* flesh come to worship before me, saith Jehovah.” (66:18-23). This magnificent passage is Jehovah’s promise of complete victory over the sin of the world.

As indicated in the outline that introduces this study of the last things, the prophet completes in Volume VIII, Part 3, his teaching concerning the Godhead first indicated by the question in his vision: “And I heard the voice of the Lord saying, Whom shall I send, and who will go for us?” (6:8).

Isaiah knew God first, as his prophecy shows, as God in humanity, the Immanuel, King, Prophet, Priest, Sacrifice. He knew God’s Spirit as the guiding power of the Immanuel and as a person of the Godhead. The prophet calls this Spirit holy, “his holy Spirit” in the tenth verse of Chapter 63.¹³ “But they, [rebellious Israel] rebelled, and grieved *his holy* Spirit; therefore he was turned to be their enemy, . . . Then he remembered the days of old, Moses and his people saying . . . where is he that put *his holy* Spirit in the midst of them? . . . that divided the waters before them . . . that led them through the depths . . . so that they stumbled not? As the cattle that go down into the valley, the *Spirit of Jehovah* caused them to rest” (63:10-14). The office of the Holy Spirit, then, was to take God’s will to man, directly or through the Immanuel, “The *Spirit* of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives . . . to proclaim the year of Jehovah’s favor, and the day of vengeance of our God;

¹³The only other instance in the Old Testament is in Psalm 51:11, a psalm of David, “And take not *thy* holy Spirit from me.”

to comfort all who mourn" (61:1 ff.). It is clearly the Holy Spirit who empowers and guides God's faithful, and is grieved when they sin. In studying God as God the Son, it was seen that he was revealed as Son in the realm of salvation for man. In that work of salvation the Son was led in the Spirit. Throughout the Bible, the Holy Spirit is revealed as having to do with salvation. This Holy Spirit must be God, since he deals with the things of God in the realm of the salvation of man and in the realm of Jehovah's dealings with men who are in covenant relations with him. This Isaiah clearly understood and preached. This much of the Godhead he revealed fully before he was ready to give to the nations God the Father.

For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: Thou, O Jehovah, art our Father; Our Redeemer from everlasting is thy name (63:16).

But now, O Jehovah, thou art our Father; we are the clay, and thou our potter;¹⁴ and we are all the work of thy hand (64:8).

All through the prophecy of Isaiah, Jehovah is revealed as performing the work of God as Father (see 1:2 and 30:1-9, where fatherhood is implied but not specifically stated); but, though one of the names of the Immanuel is "Everlasting Father"¹⁵ (Father of Eternity), *Jehovah* is not called Father until in the two passages above quoted. These refer to God's dealing with Israel, his chosen. Thus, we have the Father also in the realm of redemption. In the first of the two passages the word translated "Redeemer" means Kinsman-Redeemer. This carries forward the thought of the intimate relationship existing between God and his people. It shows, too, how profound and complete is the theology of Isaiah.

¹⁴29:16; 45:9. The chief thought in all three passages is the nothingness of the clay without the hand of the potter.

¹⁵9:6.

To review briefly, two ideas have stood out in the prophet's teaching of God as Trinity. The *first* is that the revelation of the Triune God has to do primarily with redemption. Isaiah foresaw all persons of the Trinity concerned with and active in the salvation of man. In essence he teaches what is summed up in Ephesians 2:18 "For through *him* [*Christ the Son*] we both [*Jew and Gentile*] have our access in one Spirit unto the Father." The *second* consideration is the order of emphasis as to the persons in the Trinity. As pointed out far back Christianity knows the persons as Father, Son, and Holy Spirit. Isaiah began in Chapter 7 with God in humanity, the Immanuel, God-with-us. This is God the Son. In Chapter 11, he stresses the attendance of the Spirit of Jehovah upon him (the Son). This truth is carried to the last section of the book,¹⁶ until God is at last specifically revealed as *Father*. So, according to Isaiah, God is shown as Son, Spirit, and Father. It is to be remembered that the prophet lived centuries before the Son came in the flesh; but his preaching was theology pointing forward to him who was to come. In other words, his theology is messianic, else it carries nothing of supreme value. This fact accounts for his order of emphasis. *But for the redemptive work of the Son in the Holy Spirit, God could not have been Father to the saved*, since there would have been no salvation for lost man.

This is the culmination of the theology behind Isaiah's preaching, and it is well to leave the prophet there. Had he not been such a theologian, he could not have been such a preacher. Had his understanding been less true, his teaching must have been less complete.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

¹⁶Refer to 40:13; 42:1; 48:16; 61:1 ff.

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

THE AUTHORSHIP OF THE PROPHECY OF ISAIAH

The central theme of the entire prophecy of Isaiah is the "Holy One of Israel." The expression itself, emphasized in Isaiah's vision (Chapter 6), is peculiarly Isaiah's¹ and runs through the book from 1:4 to 60:4; further, in the doctrines growing out of the holiness of Jehovah, God of Israel, is the development of Isaiah's theology.

As has been shown in this study, holiness sets up standards that produce results dependent on the attitude of man toward holiness. For example, righteousness in its results depends on the attitude of man toward the holiness of God. If man accepts God's righteous provisions, the result to him will be salvation; if he rejects, the result will just as necessarily be judgment, in the righteous administration of which God is both judge and sheriff (executioner).² Isaiah points out in Chapter 1 that the majority of God's Chosen People have rejected the provisions of righteousness; he points to the judgments being visited on them then, and warns them of future judgments if they and their descendants continue their rejection. This warning he gives, as his prophecy progresses to all nations of his time, and then to all nations of all time.

Isaiah shows that God's judgment will fall on sinning man or peoples during the earthly life. In this teaching he does not change. It is as exact in Chapter 1 as in Chapter 66. "Why will ye be still stricken, that ye revolt more and more?" he questions Judah in the introductory chapter, (1:5). "For by fire will Jehovah execute judgment, and by his sword, upon all flesh" (66:16), he asserts in his last message. He shows, further, that judgment may and will fall in the life to come. This was indicated as early as Volume II (9:5) of his prophecy in his use of the word *swallow up* to figure destruction; it was emphasized in the taunt to the King of Babylon in the Volume of Burdens, and by occasional uses of the noun *Sheol*, the

¹Hosea uses "Holy One" (Hosea 11:9-12). "Holy One of Israel" is in Psalms 71, 78, 89, and twice in Jeremiah. See also 4:2.

²3:13-15.

place of asking, as early as 5:14, as late as 57:9; but not until the last verse of Isaiah's prophecy, after the promise of the new heavens and the new earth, does the prophet actually say that the judgment for persistent, unrepented sin will be eternal punishment, "Their worm shall not die, neither shall their fire be quenched" (66:24).

Man in his own nature, Isaiah shows early in his message, is powerless to escape sin or the results of sin. As the prophet cried out during his vision in the Temple, "I am undone," so he knew that all mankind is undone in sin. His nature is sinful, sinful the prophet emphasizes in Volume VIII (43:27) by inheritance and by training (hereditary and environment); therefore his activities are sinful; and from such vicious condition he is powerless in himself to change. Only by accepting the means God prepares for him can he escape judgment. He is free to make his own decision; he can accept or he can refuse. This teaching in Isaiah never changes. It remains as the prophet explained in 1:19-20, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it."

Now God's basic attitude toward man is love; and in his love—that is, in his desire to communicate himself to man—he intends for man good: peace, honest government, social justice, sincere worship, such good as grows from the definite acceptance of God's way to these blessings. Through the length of the prophecy the reminder of them runs: "nation shall not lift up sword against nation" (2:4); "Forasmuch as this people have refused the waters of Shiloah" (8:6); "Oh that thou hadst hearkened to my commandments, then had thy peace been as a river" (48:18); "Thy princes . . . are companions of thieves; every one loveth bribes, . . . neither doth the cause of the widow come unto them" (1:23); "my people are gone into captivity for lack of knowledge; and their honorable men are famished" (5:13); "I will also make thy officers peace, and thine exactors righteousness" (60:17); "Is not this

the fast that I have chosen: to loose the bonds of wickedness, . . . to let the oppressed go free . . . ? Is it not to deal thy bread to the hungry, and . . . bring the poor that are cast out to thy house?" (58:7); "Bring no more vain oblations" (1:13); "Neither hast thou honored me with thy sacrifices . . . but thou hast burdened me with thine iniquities" (43:23-24).

Further, God, out of his love for man, his grace, his loving-kindness, his tender compassion, has even before the foundation of the world provided a means through which man can be at one with God; it is a means through which he can escape eternal punishment for his sin; it is his salvation. Before there is any hint of the Immanuel in Isaiah's prophecy, he uses the word "redeem" to describe what God does to sin, "Zion shall be *redeemed* with justice" (1:27). Throughout the prophecy "ransom" and "redeem" and "saviour" are significant words; they are used with reference to Judah, to Israel, to all peoples. "Jehovah is our king; he will save us" (33:22); "the ransomed of Jehovah shall return and come with singing unto Zion" (35:10 and 51:11); "For I am Jehovah thy God, the Holy One of Israel, thy Saviour" (43:3); "Oh Israel, . . . return unto me; for I have redeemed thee" (44:22); "Thus saith Jehovah, the redeemer of Israel" (49:7).

As this study has shown, through the sermons in Volumes I through VII Isaiah lays the foundation for the doctrine of the atonement made for man's sin by the Immanuel. The first hint of the coming Saviour is in 4:2, *the branch of Jehovah*: "In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the land shall be excellent (majestic) and comely."³ The description seems here, as do many subsequent passages, not of an earthly kingdom to which the Jews will return in due time but of a spiritual kingdom. Isaiah's message in its entirety, the student must constantly remind himself, begins always with Jerusalem and Judea; with the Holy One of Israel, of whom no images were made, the Omnip-

³Compare Jeremiah 23:5; 33:14-26 and Zechariah 3:8 and 6:12-15.

otent God of Israel, against whose might the idols, the gods of the heathen, were powerless. It is the fervent message of a man who loved his native land and its people, as well as of a man who loved his God. It transcends any given locale or any nationality as the vision of the prophet expands. Isaiah did not begin his ministry with a completed message. His warnings were given first to Judah, then to "all flesh." His Immanuel was first a king in a redeemed Zion, then a prophet, a sacrifice, and a priest; first a covenant to the people; then a light to the Gentiles. Just so the prophet reached the name of Cyrus the deliverer; he is first "one from the east;" he is "one that bringeth good tidings;" he is Cyrus, God's shepherd, who will perform all his pleasure, who will build again Jerusalem and lay the foundation of God's Temple there. Zion is Jerusalem, a city of justice and peace and plenty, to which the pious remnant God has preserved returns, ransomed from sin; it is the eternal city, the new heavens and the new earth, in which all flesh worships Jehovah, in which priests and Levites from all nations serve the Holy One of Israel.

To return to the preparation made in Volumes I through VII for the teaching of the atonement, Isaiah's first direct promise of a specific Redeemer comes in the sign to Ahaz, "Therefore *the Lord himself* will give you a sign: behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," God-with-us. He is to deliver Israel.⁴ A light is to shine from Galilee of the nations, where the ministry of Christ was later to center. "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined" (9:2); "For unto us a child is born, unto us a son is given" (9:6). This child is to rule, "the government shall be upon his shoulder." The names by which he shall be called sum up good government and go beyond it: Wonderful, Counsellor, Almighty God, Everlasting Father, Prince of Peace. "Of the in-

⁴Micah 5:2 prophesies the coming of this deliverer from Bethlehem Ephratah.

crease of his government and of peace there shall be no end, *upon the throne of David*, . . . to establish it, and to uphold it with justice and with righteousness" (9:7). Here Isaiah promises a king on the throne of David, with what is surely a spiritual kingdom, with a king who is also a prophet and Almighty God. The prophet tells yet more about the Immanuel and his kingdom (11:11 ff.). He is a branch out of the roots from a shoot of the stock of Jesse. On him rests the Spirit of Jehovah: wisdom and understanding, *counsel* and might, knowledge and fear of Jehovah. He shall judge with righteousness, "and decide with equity for the meek of the earth;" . . . he shall slay the wicked and righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins; violence will flee the earth, "for the earth shall be full of the knowledge of Jehovah. . . . And it shall come to pass . . . that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nation seek. . . ." It is a passage that in its mystery reaches back to the promise that "many peoples" shall beat their swords into plowshares and forward to the new heavens and the new earth, when former things shall not be remembered, when "They shall not hurt nor destroy in all my holy mountain, saith Jehovah" (65:25). This, then, is the King who is also such prophet that the whole earth learns from him of God, the whole earth because of his service is "full of the knowledge of Jehovah."

Isaiah teaches still more of the Immanuel. He is the foundation stone on which a structure of justice and righteousness shall be founded (28:16-17). He is a king who will rule in righteousness, a *man* who will be in himself a refuge for the oppressed (32:1-8), before whom evil will unquestionably appear evil. Here again the inner meaning of the passage clearly is spiritual, signifies salvation: a hiding place from the wind; the shade of a great rock in a weary land; the heart of the rash shall understand knowledge; the fool shall speak folly. The people shall see a king in his beauty (33:17-24), under whom the land shall

be quiet and stable and prosperous, "For Jehovah is our judge, Jehovah is our lawgiver, . . . he will *save* us."

So far in the characterization of the Immanuel the emphasis has been on his kingship, partly on the temporal good under his rule, partly on the eternal quality of his rule; and on his prophethood, his counsellorship, his giving the knowledge of Jehovah to the people. But there have been indications that he is also the mediator, the Saviour. Remember the appellation of the Immanuel, "Everlasting Father;" see again the promise, "He will save us." Isaiah is ready for the statement, studied in Volume VI (34:5a), "For my sword hath drunk its fill in heaven;" the Sacrifice from eternity that made the Immanuel "Everlasting Father," that provided the ransom for the "ransomed of Jehovah" (35:10) is the Immanuel. Peter explained to the elect centuries later (1 Peter 1:18-21), "knowing that ye were redeemed, not with corruptible things, with silver or gold . . . but with precious blood . . . even the blood of Christ, *who was foreknown indeed before the foundation of the world, but was manifested at the end of the times* for your sake, who through him are believers in God." The Immanuel of these first seven volumes is King, Prophet, Sacrifice; and in being Sacrifice he is mediator between God and man; he is the Priest. Thus Isaiah has prepared for the expansion of the doctrine of the Immanuel in Volume VIII: the Priest is the suffering, atoning, finally triumphant Servant of Jehovah. "Behold my servant . . . I have put my Spirit upon him . . . he will bring forth justice to the Gentiles. . . . He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law" (42:1-4). This is kingship, with spiritual and political light. The message continues: God will give his Servant "for a covenant of the people, for a light of the Gentiles;" this is a priestly office. He will, in this office, finally bring all people out of political and spiritual evil, "to open the blind eyes, to bring out the prisoners from the dungeon;" (42:5-9); through him will God make bare "his holy arm in the eyes of all nations"

so that all the ends of the earth shall see his salvation (52:10).

Isaiah speaks further of the devotion and faithfulness of the Servant: Jehovah called him from the womb; he has a mouth like a sharp sword; he is like a prized, polished shaft in a quiver; a mission to Israel only would be too light a thing for him; he shall be also a light to the Gentiles, "that thou mayest be my salvation unto the end of the earth" (49:1-13). In an "acceptable time," in a day of salvation, the Servant (the covenant to the people) will bring abundance of blessing to God's people in exile, "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them will lead them, even by springs of water will he guide them. . . . Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted his people; and will have compassion upon his afflicted." The Servant, then, is not only a covenant to Israel and a light to the Gentiles; *through him* God's servant nation will be comforted, will be restored, will fulfil her mission of bringing Jehovah to the earth.

So far, the student finds little change from the doctrine of the Immanuel in Volumes I through VII. The faithful, chosen Servant, upon whom is the Spirit of Jehovah, will bring temporal and spiritual good to all the nations. He is ruler, he sets justice in the earth; and prophet, he has a mouth like a sharp sword; and mediator or priest, he will bring salvation unto the end of the earth. In 50:4-10, the doctrine becomes more distinct: this Servant God has given the tongue of a taught one (to teach); and he is not rebellious toward his work. Here, for the first time since the assertion that God's sword had already drunk its fill in heaven, the prophet approaches the idea that the Servant, in order not to be rebellious, in order to accomplish his mission, must suffer: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (50:6). The teaching is that the Servant must suffer before he can

accomplish his teaching and his work, before mediation and redemption would be possible. His suffering he was able to accept because the Lord Jehovah was his help, and because he was sure of final victory. The doctrine is completed in the stupendous climax that comes in 52:13 through 53. "Behold my servant shall deal wisely, he shall be exalted and lifted up." From eternity he has known what is to be accomplished through him, and has continuously, through the ages, kept the end before him: "My sword hath drunk its fill in heaven;" "salvation . . . which was prepared . . . before the foundation of the world." Through the Servant is prepared the way over which the ransomed of Jehovah shall come with singing; through him are erected the walls and bulwarks of the strong city, "Salvation they are called." People were astonished at him: his marred visage, his humble station, his unaccepted message;⁵ he was despised and rejected of men, nationally and personally esteemed not. He suffered, he seemed penally stricken of God; and no one understood why. The reason lay in the fact that he was a *sacrifice for man's sin*, " . . . he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . Jehovah hath laid on *him* the iniquity of *us all*." This is vicarious suffering on the part of the Servant of God for man's sin; it extended even to a dishonored death, "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due."

The Servant, innocent, obedient, righteous, Jehovah was pleased to afflict, because in this Immanuel, this God manifest, was made *in the flesh the atonement already wrought when God's sword drank its fill in heaven before the*

⁵For other Old Testament prophecies that set out Christ's sufferings, refer to: Psalm 22; and perhaps 41:9 and 69:9. For his final victory see the suggestion of Hosea 6:2. See also Zechariah 9:9-10; 11:12-13; 12:10.

foundation of the world. The servant knew his mission, knew that his sacrifice was acceptable to God; man through him can escape eternal judgment for sin, "when thou shalt make his soul an offering for sin, he shall see his seed [the salvation of the people], he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many" (53:10-11).

His work done, because he poured out his soul unto death, the Servant's priestly office is accomplished; and with the faithful of Jehovah he shares the reward. That is, though the Servant died, he is not now dead. He continuously makes intercession for transgressors (the verb denotes continuous action), sees his work grow, shares his part among the great; *he lives*. In Volume IV, (25:8) Isaiah first promised the resurrection.⁶ "He [Jehovah] hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces." It seems a general promise, perhaps restricted to those faithful who come to Jehovah in his holy mountain. It follows a description of the feast God will make there for all peoples, and the destruction of the veil that is over all nations; it precedes a promise that God will take away the reproach of *his* people "from off all the earth." Shortly thereafter (26:19) the promise of the resurrection is definitely restricted to Jehovah's faithful, "my dead bodies shall rise." Not again in Isaiah's prophecy until the culmination of the doctrine of the Suffering Servant does Isaiah refer to the resurrection. Here the teaching is indirectly but clearly given; resurrection is necessary to the uninterrupted work of the Servant. The Servant has died; but he must live in order to carry on continuous intercession, continuous spread of his message, continuous victories over sin; that is, to carry on his eternal offices of priesthood, prophethood, and kingship accomplished in power. The resurrection is a part of what the Servant (the Immanuel) gives to man;

⁶Compare Daniel 12:1-3.

it is a part of salvation. It is, in fact, the completion and culmination of salvation. It is a part of the "sure mercies of David," reminiscent of the kingship of the Intercessor (55:3; and Acts 13:34), the everlasting covenant between God and his people. Because man can accept the soul of the Servant as an offering for his sin, he can live again; that he can live again is a prerequisite of the new heavens where all flesh (all the redeemed) will come to worship before Jehovah. The resurrection, it is clear, comes through the redemption made available to all flesh only through the offices of the suffering, triumphant Servant, the way God prepared for such as would turn from sin to him and eternal life.

As shown in earlier chapters of this study, the suffering, triumphant Servant of God, the Immanuel, the God-with-us, is God the Son of the Godhead. This Isaiah approached in Chapters 7 and 9, and made plain in Chapter 11. Upon him has rested the Spirit of Jehovah. In Volume II (11:2) Isaiah recorded, "And the Spirit of Jehovah shall rest upon him;" in Volume VIII (42:1), using the words of Jehovah in reference to his Servant, the prophet repeated, "I have put my Spirit upon him." In the words of the Servant himself (61:1-3) Isaiah again emphasized the guidance of the Spirit; "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted . . . to comfort all that mourn; . . . to give unto them . . . the oil of joy for mourning, . . . *that they may be called . . . the planting of Jehovah*, that he may be glorified." That is, both the Son and the Spirit are revealed primarily in the office of working out salvation for man. This much was made plain in Volumes I through VII and remains plain in Volume VIII.

Throughout the prophecy Jehovah, as has been seen, has been revealed as doing the work of the Father, though all the work of the Father as touching salvation is understood to be primarily the work of the Son. This is true in spite

of the fact that the work of Jehovah as Father has not as yet been fully revealed. The fatherhood of God is hinted in 1:2, "I have nourished and brought up children, and they have rebelled against me," and in 30:1-9 "Woe to the rebellious children, saith Jehovah," "For it is . . . lying children, children that will not hear the law of Jehovah;" it is repeated in 63:7-9, "I will make mention of the loving-kindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us. . . . For he said, Surely, they are my people, children that will not deal falsely: so he was their *Saviour*." The prayer continues in part, "Thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name." Here, at last, is God the Father, revealed as were the Immanuel and the Spirit in the realm of redemption of man from sin. Every activity of God, the student sees, is an activity of the triune God, the God who asked in Isaiah's vision, "Whom shall I send, and who will go for *us*?" *I* and *us* are God in humanity, with the Spirit upon him, God the Father who has covenanted with his people, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and *their righteousness which is of me*, saith Jehovah" (54:17). God the Son, God the Holy Spirit, God the Father: all made manifest in the redemption of man from sin and all its results.⁷

These doctrines begun in the first seven volumes of Isaiah's prophecy are completed only in the eighth; and without the teachings of the first seven the teachings of the eighth would be as a castle in air, a house without foundations. On this interdependence, this preparation and completion, the writer of this study bases his understanding of the unity of the authorship of the prophecy of Isaiah.

There are lesser indications. Among them are certain stylistic qualities, the most important of which may be considered briefly.

⁷See Ephesians 2:18.

The reader knows that after Chapter 39, Isaiah does not again mention himself. It is as if he knew that he had done his best for his own age; he had given warnings of Jehovah's impending judgments, had seen those warnings justified; he had given Judah God's promises of deliverance from Assyria, had seen those promises kept; he had urged the Jews to a close following in the way of Jehovah, had preached such messages as an indifferent or bigoted people would refuse, had extended these messages to all nations, had prophesied the Babylonian Exile, possibly the return from it (Chapter 35), even the final downfall of Babylon to Persia (21:2); and again and again he had promised the faithful remnant of God's Chosen People a deliverer. Beginning with Volume VIII the prophet seems purposely to withdraw his personality from his message; as if aware of its tremendousness, its timelessness, its sacredness, he effaced himself so that nothing, not even his own eagerness, could detract from this teaching, this comfort, he must transmit from God to future generations. He is no longer Isaiah, son of Amoz, prophet, and adviser of kings in Jerusalem; he is in spirit an exile from Jerusalem in Babylon, eager for the comfort of a deliverer; he is a sinner of any age, and he needs a savior. Sometimes a great actor acquires this identification with the character he plays; sometimes a great singer leaves his audience with a memory not of him as singer but of the music he has sung; sometimes a great preacher loses himself in the message he brings to his hearers. Not that any one of them forgets his skill; the actor uses his voice and body; the singer, the mechanics of singing; the preacher, his homiletics; but this skill exists not for itself, the artist's personality not for itself; every resource each can call forth is focused on the deliverance of the message. None of the critics who consider this prophecy of diverse authorship has explained plausibly why, if there were different prophets, the later one or ones withheld his name. To sign a prophecy, to set out the credentials of the prophet, was

an accepted formality. Only Daniel does not give his name before he gives his prophecy, and even in the first chapter of his work the authorship is indicated.

Isaiah had presented his credentials to his own age; he did not need to repeat them now that he had a message for all ages. In setting the message out, he used all the accumulated skill of his long ministry, and all the care of which he was capable. Isaiah was a master of structure, and Volume VIII is even more carefully put together than was Volume II with its careful working up to the final Song of Thanksgiving, or than Volume III with its framework of references to Babylon (13:21, and 23:13), or than Volume VI with the vivid contrast that links the two chapters. This great eighth volume is, as the student knows, in three main parts, each divided into nine other parts; each setting out its own magnificent teaching, each in turn dependent on the other, just as Volumes III and IV or Volumes V and VI or indeed Volumes I through VII and Volume VIII depend on each other.

Through the text run, just as do Isaiah's familiar doctrines and moral themes, his familiar literary methods. As other critics have pointed out the epanaphora, rare in the Old Testament, is found all through Isaiah.⁸ So is the anadiplosis;⁹ so are piled up short independent clauses that quicken the pace or work deliberately to a climax;¹⁰ so is the dramatic repetition of catch clauses or phrases: the refrain, "For all this his anger is not turned away, but his hand is stretched out still" of Volumes I and II, the "Woe to—" that runs through the prophecy, and the "Fear not" of Volume VIII. It is true that the tempo of Volume VIII is more deliberate, sometimes more finished, more contemplative than it is in Volumes I through VII; but no student of literature or of psychology quibbles over this. He knows that a man's work matures as he matures, grows contemplative as *he* grows contemplative;

⁸See 4:3; 6:11; 14:25; 30:20; 37:33 f; 40:19; 42:15; 42:19; 53:6 f; 54:4; 54:13; 59:8.

⁹Compare, for example, 8:9 with 51:17.

¹⁰Compare, for example, 3:24 with 44:16 ff.

he can find greater differences between Jacques and Hamlet than between Isaiah I through VII and Isaiah VIII; or between John Donne's treatises on death in the tenth of his Holy Sonnets and in the fourth of his Prebend Sermons on the Penitential Psalms, even though the climax of Donne's thought is in each that everlasting life begins with death.

Figures Isaiah uses in his teaching are constant. It is true that the figure of the Shepherd is confined to Volume VIII, when the prophet spoke to a lost people who would welcome a shepherd; and that illustrations drawn from husbandry are more frequent in Volumes I through VII, where Isaiah preached to a people busied with husbandry; and that the only strained figures in the whole book are those dealing with family relationships in Volume VIII. But with these three exceptions, the student finds Isaiah using and re-using his beautiful, suggestive figures throughout his work. Once he quotes himself (35:10 and 51:11), and again he summarizes a detailed description or he gives in finer detail one that is compact. See, for example, 28:5 and 62:3; 26:1 and 60:18; 11:9 and 26:9; 30:18 and 64:4; 11:6-9 and 65:25; 14:26-27 and 43:13.

To illustrate the consistent use Isaiah made of certain figures, take those of the way and of the potter and his clay. No more exquisite pictures and no more vivid lessons are in Isaiah than those taught by the figure of the way. He uses it more than does any other biblical writer: "And there shall be a highway for the remnant of his people" (11:16); "... and thine ears shall hear a word behind ye saying, This is the way" (30:21); "And a highway shall be there and a way, and it shall be called The way of holiness, . . . it shall be for the redeemed" (35:8); "Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God" (40:3); "And I will bring the blind by a way that they know not; in paths that they know not I will lead them" (42:16); "And I will make all my mountains a way, and my high-

ways shall be exalted" (49:11); "And they that shall be of thee shall build the old waste places . . . and thou shalt be called . . . The restorer of paths to dwell in" (58:12). These are God's ways.¹¹ He prepares them, or his people prepare them under his guidance.

Just so, there is the repeated lesson of the potter and the clay, the entire dependence of the clay on the virtue of the potter:¹² "Shall the potter be esteemed as the clay; that the thing made should say of him that made it He made me not; or the thing formed say of him that formed it, He hath no understanding" (29:16); "Woe unto him that striveth with his Maker! a potsherd among the potsherds of the earth! Shall the clay say to him that fashioneth it, What makest thou?" (45:9); "But now, O Jehovah, thou art our Father; we are the clay, and thou our potter; and we are all the work of thine hand" (64:8).

The list of many used and re-used figures of speech might be extended to great length. Fire, for example, burns in Isaiah's preaching from Chapter 1 through Chapter 66:24; but this is enough to indicate.

There is one last and exceedingly important word about the authorship. This writer believes that those men who wrote the Scriptures wrote under inspiration, that the Spirit of Jehovah was upon them in their work. Isaiah was a distinct Old Testament personality. Aside from his unquestioned relationship with Micah and Jeremiah, Zephaniah and Zechariah, he was recognized by name as prophet and writer. See 2 Chronicles 26:22; 32:20; 32:32. He was recognized also in the New Testament. Paul in Romans 9:27 ff. quotes Isaiah 10:22 and 13:19 and 1:9; in Romans 15:12 he quotes Isaiah 11:10; in Romans 10:16 he quotes Isaiah 53:1; and in 10:20, 65:1. Now it is worth noticing that Paul's quotations were drawn from Volumes I through VII and from Volume VIII, and that Paul designates the author of the whole as Isaiah, not the first or the second or the third Isaiah, not a follower of Isaiah.

¹¹Jesus said, "I am the way," John 14:6.

¹²See Jeremiah 18:1-6 for an expanded version of this teaching through this figure. Also, 1:31, 6:16. See also 5:24 and 47:14; 10:16-17 and 64:2.

“And Isaiah is very bold,” wrote Paul, “and saith, I was found of them that sought me not; I became manifest unto them that asked not of me” (Romans 10:20).

The Evangelists, too, recognized the prophecy of Isaiah as authoritative. They refer to it as the work of one great writer, quote, with the apostles, a hundred twenty-five verses from it, use it a hundred sixty-two times. The student can find these passages at will by consulting any good concordance; but it is well to note here that Matthew and John speak of Christ’s ministry as fulfilment of Isaiah’s prophecies in Volume VIII.

And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was **spoken through Isaiah the prophet** saying, Himself took our infirmities, and bare our diseases.

This is Matthew 8:16-17, and the reference is to Isaiah 53:4. See, further, Matthew 12:17 and Isaiah 44:1; John 12:38 and Isaiah 53:1.

John the Baptist, too, was learned in the prophecy of Isaiah, “And in those days cometh John the Baptist, preaching, . . . saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of *through Isaiah the prophet* saying, . . . Make ye ready the way of the Lord.” Matthew 3:1-3. John clearly is quoting Isaiah 40:3, a part of the prelude to Volume VIII.

Finally, and most important, is the testimony of Jesus himself. Like the men around him, he knew the Book of Isaiah; clearly the prophecy had come intact to the synagogues in which he worshiped and studied. This account is from Luke 4:16-21, and the reading is of course from Isaiah 61:1 ff.

And he came to Nazareth, where he had been brought up: and he entered as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him **the book of the prophet Isaiah**. And he opened the **book**, and found the place where it was written,

The Spirit of the Lord is upon me,
 Because he anointed me to preach good tidings to
 the poor;
 He hath sent me to proclaim release to the captives,
 And recovering of sight to the blind,
 To set at liberty them that are bruised,
 To proclaim the acceptable year of the Lord.

And he closed the **book**, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them,
Today hath this scripture been fulfilled in your ears.

The chief objections to the unity of authorship of the prophecy of Isaiah are, I believe, these:

1. The Babylonian background of Chapters 13-14, 24-27, 34-35, and of Volume VIII, especially in the passages dealing with Babylonian worship. This objection does not include Chapter 57.
2. The inverted order of the two historical incidents in Volume VII.
3. The mention of the name of Cyrus.
4. The foreknowledge that Babylon would fall to Persia.
5. The more deliberate style of Volume VIII, and the author's submergence of his own point of view with that of the exiles.

The reader of this study has in his possession materials he can use in forming his own conclusion about this important matter.

This writer desires to close this chapter with a quotation from an old book published by Harper and Brothers in 1851. The author of the book was Rev. George Gilfillan, and its title *The Bards of the Bible*.

"Tradition—whether truly or not, we can not decide—asserts that 698 years before Christ, Isaiah was sawn asunder. Cruel close to such a career! Harsh reply, this sawing asunder, to all those sweet and noble minstrelsies. German critics have recently sought to imitate the operation, to cut our present Isaiah into two. To halve a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurns such an attempt. The

same mind is manifest in all parts of the prophecy. Two suns in one sky were as credible as two such flaming phenomena as Isaiah. No! it is one voice which cries out at the beginning, "Hear, O heavens, and give ear, O earth"—and which closes the book with the promise, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord."¹

¹*Bards of the Bible*, George Gilfillan (Harper and Brothers, 1851), pp. 150-154.

APPENDICES

Suggested as helps for those who desire a somewhat
detailed study

APPENDIX A

ISAIAH IN THE OLD TESTAMENT

Perhaps it should be said that very little of the bulk of Isaiah's teachings is peculiar to him. Through the Old Testament run the themes Isaiah so powerfully and faithfully preached. That the end of Judah's and Israel's wilful sinnings would be exile and captivity, that God loved his Chosen People and would through a great Deliverer restore a faithful remnant of them to national prosperity; that through them God would bring his righteousness to all the earth: most of this recurs through the Old Testament. It began with God's promise to Eve (Genesis 3:14), and developed in his promise to Abraham (Genesis 12:1-3); his promise to Jacob (Genesis 28:12-15); and his promise to David (2 Samuel 7:11-16; 1 Chronicles 17:10-14).

With his contemporaries Isaiah shared much: with Amos the fierce hatred of social injustice and bad government and insincere worship; with Hosea the overwhelming sense of God's forgiving love and the conviction that the people are destroyed for lack of their faithfulness to Jehovah.

In early Old Testament literature are gnomic verses that predict the certainty of punishment for social abuses. For example, the familiar Isaianic teachings in Proverbs: bad rulers ruin a nation (Proverbs 28:16); stealing, "diverse weights" and "a false balance," is an abomination to Jehovah (Proverbs 20:23); oppression of the helpless poor is wicked (Proverbs 22:16; 22; 21:13; 15:27); sinners will surely be punished (14:11; 15:9-10). There (Proverbs 21:3) the student finds too the lesson repeated by the prophets—see Amos, Micah, Jeremiah, Zechariah—that in worship righteousness and justice are true worship, that ritual cannot take their place. This teaching is elaborated in Isaiah (Chapter 58), and later in Jeremiah and Zechariah, to the passing of the old rituals and the substitution of spiritual worship for them; but the admonition was in the gnomes of Proverbs. In Job are extended discussions about God's omniscience, his omnipotence, his omnipresence, about his righteous dealings with his own creation, about the virtue of punishment, about the providences of God. After Isaiah was dead, Jeremiah proclaimed and suffered for the doctrine of the certainty and the necessity of cleansing punishment before God's people could accomplish their mission on the earth. Some of the prophets knew that the mission would be accomplished by a united nation. Micah used "Israel and Jacob" as Isaiah did, and concurring with Isaiah's (11:11-16) prediction of final unity were Amos (9:14-15), Hosea (1:11), Ezekiel (11:17), and Jeremiah (32:

36-44). Ezekiel greatly expanded the teaching of individual responsibility to God for sin.

There are literary methods common to Isaiah and the others. Amos, Jeremiah, Ezekiel, Zephaniah, and Zechariah have sections dealing with foreign nations. Edom is held up as an example of wickedness and of God's judgment on wickedness over and over (Amos, Jeremiah, Ezekiel, Joel, Obadiah, Malachi). There are controversies (lawsuits) in Isaiah 34:8 and 41; Hosea 4:1; 12:1; Micah 6:2; Jeremiah 25:31; Ezekiel 44:24; Psalm 74:22. Almost every Old Testament prophet pronounces a "woe" or two.

There are even verbal similarities between Isaiah and other Old Testament writers that can be explained only by inter-dependence or by common dependence on some common heritage. Look, for instance, at Isaiah 12:2b, ". . . for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." The song of Moses and Israel after their deliverance from the hosts of Egypt, reads, "Jehovah is my strength and song, And he is become my salvation" (Exodus 15:2). One of the restoration psalms has the exact wording of the Exodus verse (Psalm 118:14). The beautiful peace passage noted as common to Isaiah and Micah (2:2-4; 4:1-3) is negated in Joel (3:10-12): "Beat your plowshares into swords, and your pruninghooks into spears;" he exhorted the nation in future captivity. The passage proclaiming the promised blessings of national stability and peace and plenty given in exquisite detail in Isaiah 65:21-23 has a variant in Micah (6:15), in Amos (9:14-15), in Zephaniah (1:13), in Jeremiah (30:18-19 and 31:5), and in Ezekiel (28:25-26). Repeated, too, is Isaiah's complaint that willfully sinning people want no criticism from their preachers. "Prophecy not unto us right things, speak unto us smooth things," Isaiah quoted them (30:10). Micah (2:6) and Amos (2:12) made similar charges. The Branch of Jehovah is in Jeremiah (23:5-6; 33:15) and in Zechariah (2:8; 3:8; 6:12). "Behold the man whose name is the Branch; . . . and he shall build the temple of Jehovah."

Other Old Testament prophets in their preaching of righteousness to the people had revelations as striking as Isaiah's. The twenty-second psalm (a psalm of David, and a part of Isaiah's heritage) is, whether or not it grew out of David's own experiences, an almost unbelievably exact description of the crucifixion. David prophesied, too, victory to Israel through a leader, both King and Priest, whose followers would freely choose to be his subjects (Psalm 110). He knew too that victory would come over death and Sheol through a man (Psalm 16), and that a Servant would come whose delight would be to do God's will (Psalm 40). Micah, who preached at the same time Isaiah did, knew that the great Shepherd would come from Bethlehem. Still later, Daniel foretold the Son of Man made King by the ancient of days (7:13-14); and Zechariah promised Jerusalem a king "just and having salvation;

lowly and riding upon an ass, even upon a colt the foal of an ass" (9:9), who would speak peace to the nations; that prophet spoke also of the mourning among the inhabitants of Jerusalem over one whom they had pierced (12:10) and the suffering of a Shepherd wounded in the house of friends (13:6-7).

These references to content and to stylistic elements are not exhaustive; they might be extended to great length. What, then, is Isaiah's peculiar message? The holiness of God, "The Holy One of Israel," he preached with more power and fulness than did any of the others; and the completed doctrine of the Trinity revealed as active in the earth, working for the redemption of sinning man is found nowhere else. That is, Isaiah preached not only what God in the Redeemer could do and would do for the sinning world of his own time but what God in the Redeemer could do and would do for the sinning world, sinning because of heredity and teaching, of all ages. Isaiah's promise of the final victory of God over sin is comfort even now to a world whose sins are as scarlet.

The writer recommends that students interested in this matter use the footnotes given with this treatise; these have been carefully prepared. For such students are provided also the following suggestive, if incomplete, charts.

Material Clearly Common to Isaiah and Other Old Testament Writers

1. Isaiah 12:2; Psalm 118; Exodus 15:2.
2. Isaiah 2:4; Micah 4:1-3; Joel 3:10-12.
3. Isaiah 16:6; Jeremiah 48:30 and Isaiah 16:11; Jeremiah 48:36.
4. Isaiah 14:1a and 44:1; Zechariah 1:17a and 2:12.
5. Isaiah 18:7; Zephaniah 3:10.
6. Isaiah 44:12-15; Jeremiah 10:1-6.
7. Isaiah 52:7; Nahum 1:15.
8. Isaiah 65:21-23; Micah 6:15; Amos 9:14-15; Jeremiah 30:18-19 and 31:5; Ezekiel 28:25-26; Zephaniah 1:13.
9. Isaiah 24:17; Jeremiah 48:43.
10. Isaiah 47:8-10; Zephaniah 2:15.
11. Isaiah 34:8 and 41; Micah 6:2; Hosea 4:1 and 12:1; Jeremiah 25:31; Ezekiel 44:24; Psalm 74:22.
12. Isaiah 44:28; Jeremiah 25:9.
13. Isaiah 44:12-15; Jeremiah 10:1-10.
14. Isaiah 5:7 ff.; Habakkuk; Malachi 3:5; Zechariah 7:8-10.
15. Isaiah 48:9-11; 1 Samuel 12:22; Psalms 25:11 and 106:8; Jeremiah 14:17; Ezekiel 20:9, 14, 22, 44 and 36:22; Daniel 9:17-19.
16. Isaiah 35:3; Jeremiah 4:3-4.
17. Isaiah 40:22 and 51:13; Jeremiah 9:8 and 11:1-12; Psalm 104:2.
18. Isaiah 40:14; Jeremiah 21:22.
19. Isaiah 51:3; Zechariah 1:17b.

20. Isaiah 1:11; Micah 6:6-8; Hosea 6:6; Amos 7; Proverbs 21:3; 15:8.
21. Isaiah 15:4-5; Zephaniah 3:12-13.
22. Isaiah 32:2; Proverbs 30:5.
23. Isaiah 8:19; Nehemiah 10:2; Zechariah 10.
24. Isaiah 32:15; Joel 2:28; Proverbs 1:23.
25. Isaiah 42:13; Amos 1:2; Joel 3:16.

ISAIAH AND HIS CONTEMPORARIES

Isaiah	Micah	Amos	Hosea
65:21-23	6:15	5:11b 9:14-15	
1:14-17		5:21-27	
28:17			
34:11		7:7-8	
24:17-18		5:19	
42:13		1:2	11:10
30:10	2:6	2:12	
30:16-17		2:14-16	
54:11			
58:12	7:11	9:11 5:8-9	
40:12-13		9:6	
3:15		5:11-12	
5:8-9		8:4-6	
1:11			
16:17			6:6
58:45	6:6-8		
66:2-3			
30:18	7:18-19		2:19 1:7
34:3			
		4:10	1:11
11:13-14			
27:11			
			4:6
5:13			4:9
24:2			7:11
			5:13
30:1-5			9:7
10:3			13:14
43:11			4:1-7
41	6		
54:11			
58:12		9:11	
	7:11		

ISAIAH AND MICAH

Isaiah	Micah	Isaiah	Micah
2:2-4	4:1-3	9:13	3:5
28:15	2:4	48:1-2	3:11
40:30		58:1	3:8
9:20	6:14	10:20-22	
1:15	3:4	40:11	5:4
1:23	7:3	26:11	5:9
26:21	1:3	2:7 ff.	5:10 ff.
23:17	1:7	9:20	6:14
50:2		1:20	
59:1	2:7	40:5	4:4
59:2	3:4	59:16	
	7:13	63:5	4:9
5:25-30		40:28	
17:12-14	4:11	55:8-9	4:12
41:15-16			
23:18		19:23-25	
60:9	4:13	60:4-9	7:12
		66:20	
25:9	7:7	49:23	7:17
30:18	7:18-19	41:5	4:11-13

A glance over these references shows familiarity among the contemporaries of Isaiah with all portions of his prophecy. Micah, of course, has more parallels with Isaiah than do Amos and Hosea; but notice striking similarities between Amos and Isaiah from Chapter 1 to Chapter 65.

ABOUT CHRIST IN THE OLD TESTAMENT

1. Genesis 3:15; 12:1-3 (Gal. 3:16); 49:10.
2. Deuteronomy 18:15-18.
3. II Samuel 7.

4. Psalms 2; 22; 45; 72; 110.
5. Isaiah 7:14; 52:13 to 53:12; 61:1-3 (Luke 4:14-21).
6. Micah 5:1-9.
7. Zechariah 1:11 ff. (The Angel Jehovah); 12:10; 13-7.

For an extended discussion of the above vital theme see John R. Sampey in his **Syllabus for Old Testament Study**, pp. 260-292.

APPENDIX B

SUGGESTED MATERIAL FOR SERMONS

Outlines

1. "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (1:18).

(1) **Come now:** the invitation is general.

(2) **Let us reason together:** religion is reasonable.

(3) **Though your sins be as scarlet:** salvation is regeneration, not reformation.

2. "And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them" (1:31).

(1) The strong man is tow, highly inflammable.

(2) His work is a spark.

(3) The tow and the spark are consumed together; sin is self-destructive.

3. 5:1-7. "Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill; . . ." (5:1-7).

(1) What the master did for the vineyard.

(2) What he rightfully expected of it.

(3) What he found.

(4) His judgment.

4. Isaiah Vision—Chapter 6.

(1) God enthroned above the universe (**Adonai**).

(2) Infinitely holy.

(3) As such, he offers deliverance to man from sin.

5. "Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (12:2-3).

(1) Jehovah is my strength.

(2) Jehovah is my song.

(3) He is become my salvation.

6. "... We have a strong city; salvation will he appoint for walls and bulwarks" (26:1).

(1) What makes a city?

(2) What makes a city strong?

(3) In whom lies the strength?

7. "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (28:16-17, with 26:3-4).

(1) Laid in Zion by Jehovah.

(2) Laid as a remedy for sin.

(3) Belief and faith in the stone.

8. "Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and rely thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant" (30:12-14, with 58:12).

(1) The cause of the breach in the wall.

(2) The complete destruction of the wall.

(3) How the wall may be restored.

9. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left" (30:21 with 35:8-10).

(1) **The way**

Of Salvation

Of Holiness

Of Safety

Of Joy

(2) The word directing to the way

Of conscience

Of providence

Of the Holy Spirit

(3) Walk in the way.

10. "... The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary . . . but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint" (40:28-31).

(1) Jehovah understands his people's ways.

(2) He gives strength to the faint.

(3) He renews strength for them who wait on him.

11. "Behold, ye fast for strife and contention, and to smite with the fist of wickedness; ye fast not this day so as to make your voice to be heard on high" (58:1-12 with third epistle of John).

- (1) Mere religious observance is not "the fast God has chosen.
 - (2) He demands a religion that will:
 - (a) Feed the hungry.
 - (b) Protect the poor.
 - (c) Relieve the oppressed and afflicted.
 - (d) Be reverent before him (sabbath).
 - (3) True Christians will receive:
 - (a) Light, (b) Healing (c) Protection (d) Satisfaction.
12. "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (59:1, with 29:9-14).
- (1) Jehovah is able to save (hand not shortened).
 - (2) He knows man's need (ear not heavy).
 - (3) Man's iniquities separate him from receiving what God can give.
13. "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where are thy zeal and thy mighty acts? the yearning of thy heart and thy compassion are restrained toward me" (63:15 to 54:12). (A Model Prayer, for fulfilled salvation.)
- (1) May Jehovah look on his people, move in their behalf.
 - (2) May Jehovah manifest himself to his adversaries.
 - (3) May Jehovah protect his people (the vessel the potter has made.)

Texts

1. The mountain of Jehovah's house. Isaiah 2:2-4 and Micah 4:1-3.
2. The preacher and the people before God. 6:5.
3. Rejected blessings. 8:5-8.
4. God's purposes inevitably accomplished. 14:26-27; 43:13.
5. When thy judgments are in the earth. 26:9.
6. An insufficient religion. 28:20 with Hosea 7:8.
7. The lack of satisfaction in sin. 29:5-8.
8. No hiding from God. 29:15.
9. "Woe unto him that striveth with his Maker." 29:16; 45:9; 64:8.
10. "To no purpose" (Treasures to Egypt) 30:6-7.
11. "Speak unto us smooth things." 30:9-11.
12. God's wish for man. 30:18.
13. Encouragement to sow the seed. 32:30 with Psalm 126:5-6.
14. Munitions of Rocks. 33:14-16.
15. "For mine own sake." 37.
16. Assurance to the faithful. 41:10.
17. Fair play in religion. 43:22-24.
18. False gods a burden to be carried. 46:1-2.

Themes

1. Jehovah to be universally known and accepted; effect on the world. 11:1-9.
2. What is wicked government? 3:11-15; 10:1-4.
3. What is righteous government? 1:17; 26; 9:7; 16:5; 26:1-2; 58:6-7.
4. The fate of wicked leaders. 14:3-20.
5. The fate of those who follow wicked leaders. 8:13; 8:16, 20; 9:16, 28:1-13; 56:9-12.
6. The rod of Jehovah's anger: Assyria, Egypt, Babylon.
7. The nature of sin. (Based on descriptive words)
8. How God deals with sin. (Based on descriptive words)
9. "The Evil that Men do Lives after them." 7:3-13; 36:2.
10. Salvation is free. 55:1.
11. A messenger of peace. 52:7.
12. The sure mercies of David. 55:3, with Acts 13:34.
13. Jehovah's "Remembrancers." 62:6-7.
14. Jehovah's faithfulness to his faithful. 50:14 ff.

APPENDIX C

FAMILIAR SONGS BASED WHOLLY OR IN PART ON THE TEACHINGS OF ISAIAH

- "A Rock in a Weary Land," W. E. Penn
- "As Doves to the Windows," W. E. Penn
- "Glorious Things of Thee Are Spoken," J. Newton and F. J. Haydn
- "Have Thine Own Way, Lord," A. A. P. and George C. Stebbins
- "Holy, Holy, Holy," R. Heber and J. B. Dykes
- "How Firm a Foundation," George Keith and Anne Steele
- "No Hiding Place," Negro Spiritual
- "O Far-Off Land," T. O. Chisholm and Harry Dixon Loes
- "Rock of Ages," A. M. Toplady and Thomas Hastings
- "Sweet Is the Promise, I Will Not Forget Thee," Charles H. Gabriel
- "The Battle Hymn of the Republic," Julia Ward Howe
- "Watchman, Tell Us of the Night," John Bowring and Lowell Mason
- "When Peace like a River," H. G. Spoffard and P. P. Bliss

PASSAGES FROM GEORGE FREDERICK HANDEL'S "MESSIAH" BASED ON ISAIAH

Numbered from numbers in the index

Part I

- 2. Comfort ye my people. Chapter 40
- 3. Every valley shall be exalted. Chapter 40
- 8. Behold a virgin shall conceive. Chapter 7
- 9. O thou that tellest good tidings to Zion. Chapter 40
- 11. The people that walked in darkness. Chapter 8
- 12. For unto us a child is born. Chapter 9

Part II

- 23. He was despised. Chapter 53
- 24. Surely he hath borne our griefs. Chapter 53
- 25. And with his stripes we are healed. Chapter 53
- 26. All we like sheep have gone astray. Chapter 53

The above list could be extended greatly. Try it.

APPENDIX D

BOOKS RECOMMENDED FOR COLLATERAL HELP IN READING ISAIAH

1. Calvin, John, **Commentary On Isaiah**, 4 volumes, 1850.
2. Davidson, A. B., **Old Testament Prophecy**, 1904.
3. Delitzsch, Franz, **Biblical Commentaries on the Prophecies of Isaiah**," third edition, New York, Funk and Wagnalls, 2 volumes.
4. Gordon, A. R., **The Faith of Isaiah**, 1919. Modernistic, but shows wonderful insight.
5. Kennedy, John, **The Unity of Isaiah**, 1891.
6. Kirkpatrick, A. F., **The Doctrine of the Prophets**, 1892.
7. Robinson, Charles S., **The Gospel in Isaiah**.
8. Robinson, George L., **The Unity of Isaiah, Fundamentals**, Volume 7; "Isaiah" in **American Standard Bible Encyclopedia**.
9. Sampey, John R., **Syllabus for Old Testament Study**, Broadman Press, Nashville.
10. Smith, George Adam, **Isaiah**, 2 volumes, **Expositor's Bible**, Hodder and Stoughton, London,
11. Stalker, James, **The Preacher and His Models**, 1891.
12. Von Orelli, C., **The Prophecies of Isaiah**, T. and T. Clark, Edinburgh, 1889.

This list could be extended at length.

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